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CHRISTIAN COURIER
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MAY 16 1998

May 15, 1998

No. 2575 \$1.07

CRC worker calls on world to stop slaughter in Sierra Leone

Bert Witvoet

SIERRA LEONE (CRWM) — "The news this morning is not good," writes Paul Kortenhoven, the only international Christian Reformed World Relief (CRWRC) worker in Sierra Leone, in a May 5 fax message to Peter VanderMeulen of CRWRC in Grand Rapids, Mich. He was referring to the brutal attacks by AFRC/RUF junta rebels on villages in northeastern Sierra Leone, an area in which Christian Reformed World Missions (CRWM) operates (see

church page news in CC, May 8).

Kortenhoven asked VanderMeulen to call Vern Ehlers, a U.S. Congressman from Michigan, to explain to him "that this AFRC junta business has gone past the line.... Human rights violations by these rebels can no longer be (and never should have been) ignored by the international community."

The latest violence is part of a continuing war since April 1997, when a junta, consisting of low-ranking officers and soldiers,

took over from the elected government of Sierra Leone. Meanwhile ECOMOG troops, a UN-sanctioned peacekeeping force under the command of a Nigerian officer, is combating the junta.

On the brink

Kortenhoven reports that when a few staff of Christian Extension Service (CES, a branch of CRWM) and some ECOMOG peacekeeping soldiers returned to Yiffin, they found "corpses littering the

town ... only 27 out of 175 houses left standing. Those who went there buried 120 bodies murdered by the junta rebels — some burned beyond recognition, others they could identify as friends and family." All those killed were unarmed civilians: men, women and children.

So far no CES workers have been killed, but a CES literacy worker was abducted on April 30 and has not been heard from since. CES will be helping

families of victims and has already set up a food and shelter program in Kabala.

"The churches should know that this has happened and so should our respective governments in the U.S.A. and Canada," says Kortenhoven. ECOMOG troops have managed to drive out the rebels from the main towns along the road but have not been able to capture them or stop their movement

See DANGER page 2...

False reports about North Korea frustrate relief agency

Alan Doerksen

WINNIPEG — Frustrated by false reports that soldiers are stealing food aid, or that cannibalism is actually occurring in

North Korea, the Canadian Foodgrains Bank has issued a press release addressing these misconceptions in that country where people are still starving

due to last year's drought.

Inquiries to the CFGB, which has been working in North Korea, have wondered about rumors that the army is stealing food and keeping most of it from reaching the sick and dying.

Erich Weingartner, a United Nations food worker living in Pyongyang, N.K., responding on behalf of CFGB, denied there's a serious problem.

"Aside from the usual losses incurred in all operations worldwide, and several diversions which we have documented, raised with authorities, and obtained satisfactory rectification," says Weingartner, "we have been able to verify that the vast majority of commodities shipped through the World Food Programme have indeed reached the beneficiaries."

Trish Jordan, CFGB's director of resources, adds, "We're very satisfied with the monitoring we have" of the food distribution.

CFGB also wants to clear up exaggerated claims about the number of deaths. "There are no bodies lying in the streets....

See RELIEF page 2...



A Korean family shares a meal: North Korea's food shortage is still intense.

Ascension Day



*Blessings abound where Jesus reigns:
the prisoners leap to lose their chains.*

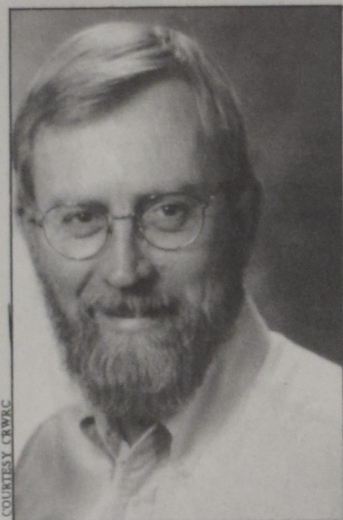
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News

Danger of civil war in Sierra Leone



Paul Kortenhoven

there is "a strong possibility that Sierra Leone will be plunged back into civil war and that it will become basically an ungovernable state."

Food concerns

The seed exchange program operated jointly by CRC World Missions and World Relief, and the Canadian Food Grains Bank (CFGB) is on hold. Most of the farmers have also left for shelter in Kabala and surrounding towns. Even if the fighting ends soon, people will still wait for several weeks before returning to their farms and villages, says Kortenhoven. This means that the planting season will be interrupted, resulting in serious food shortages at harvest time in November.

In the meantime, CES is buying 200 bags of ROK 23 rice seed in the immediate Kabala area. This and the groundnut seed already procured will be

stored in Kabala until it is safe in Foria, Alikalia and Yifing to do a seed exchange with the farmers.

"This will be enough to begin a planting when possible, but not enough to finish it," says Kortenhoven. "It should give us

the lead time to get the rest of the seed needed."

Jacob Kramer, CRWRC relief co-ordinator in Canada, is afraid that the violence will continue in Sierra Leone. "If there is a power vacuum, these [rebel] groups tend to grow."

Kramer says that rebels are motivated by wealth and power. "There are many people who live by the gun. Living by the gun is more profitable than trying to farm." Kramer also believes that the current leader of Liberia supports the rebels.

... continued from page 1
through the bush and surrounding hills. They desperately need reinforcements.

According to Kortenhoven,

Korean relief work effective, says agency

... continued from page 1

There is no proof North Koreans are resorting to cannibalism.... We are saddened that so many people must resort to exaggerations and use pictures of emaciated children in order to move people to respond with compassion. Fortunately, most of our donors and supporters do not need to see the pictures to know there is a problem."

A CFGB press release explains: "While operating in [North Korea] is new and challenging — and yes, sometimes difficult — our experiences with issues related to access, monitoring and distribution has been quite satisfactory. We simply would not send food into North Korea if there was any indication our food was not getting to intended beneficiaries."

Means of control

In answer to the question of how CFGB guarantees food

shipments get to those who really need it in North Korea, the foodgrains bank responds, "CFGB handles all arrangements related to procurement and shipping from Canada." In North Korea, CFGB works closely with Caritas, a Catholic organization, and with the World Food Programme to ensure food is distributed across the country, in 189 of the 210 counties.

"The organization has not been given permission to enter 50 counties, but has still distributed food in 29 of those counties," reports the bank.

"We have been given liberal access to the areas where our food is being distributed and have had the opportunity to visit [the government's] Public Distribution System warehouses, nurseries, kindergartens and private homes. In our visits ... we have been able to track the distribution of our wheat and ensure the distribution has been

handled efficiently and according to our plans."

Malnutrition problems

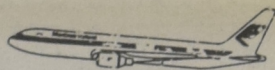
Since 1996, CFGB has sent food shipments worth \$9.3 million to North Korea. "Last year was a pretty busy year for us," says Jordan. "There was a real concern about malnutrition." Since then, the malnutrition rate has stabilized, but North Korea still has "systemic underlying problems" that will take longer to solve, explains Jordan.

One problem is that North Korea has few trading partners except China, one of the few other communist countries left in the world. The country also suffered from drought, a crop failure and a typhoon in 1997.

In June, the bank's latest shipment of grain, worth \$5 million (Cdn.) will arrive in North Korea.

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Construction unions are buying a monopoly, says think tank

Bert Witvoet (with files from WRF)

MISSISSAUGA, Ont. — The large construction unions are enlisting contractors in their fight to get greater control over the job market, says Ray Pennings of the Christian Labour Association of Canada (CLAC). In a report released by the Work Research Foundation (WRF), which is associated with CLAC, Pennings writes that "workers' freedom to belong to the trade union of their choice is being threatened, and that's a problem for all workers."

The WRF study, entitled *Buying a Labour Monopoly*, is the result of 40 interviews conducted with union and management insiders and other construction industry experts.

Contractors whose workers are affiliated with a Building Trades Council (BTC) union

agree to pay into a "stabilization" or "market recovery" fund an amount ranging from 40 cents to three dollars per hour.

These same contractors can apply to the fund for a wage subsidy to help them be a successful bidder on a project against non-unionized companies or companies whose workers are unionized but not with the BTC. Subsidies range from \$1.50 to \$20 per hour, according to the study, and are applied whenever a contractor not affiliated with the union is bidding for the same job.

'Abuse of dominance'

"The unions that control these funds are ... extracting a premium on wages in exchange for labor peace," says Pennings. "Instead of using their influence to increase members' wages, they are using that money to

expand the union's control of the labor market. If successful, the union will eventually have an effective monopoly of the skilled labor market and only contractors under contract to BTC unions will be able to access the skilled labor required to participate in a given construction market."

"These job targeting programs may constitute an 'abuse of dominant position' under Section 78 of the Competition Act, and that ought to be a concern for the Competition Tribunal," says Pennings.

"Buying a Labour Monopoly is part of a larger study on freedom of association which is undertaken by the WRF, a Mississauga-based think tank. WRF does research and publishes material on economic and industrial relations issues from a Christian perspective."

Agriculture

Coyote trouble

The other day I shot three coyotes. Seldom do I shoot that many in a year's time. But suddenly we seem to have an influx of hungry coyotes. I am told coyote numbers are up, and I know an important component of their food supply, the rodent population, is down.

For several nights running we were awakened by the chilling sounds of many coyotes howling and yapping close by. Each time I did a mental check of all the gates to assure myself they were closed to marauding predators.

Finally, early one morning after a restless night listening to the cacophony, I got up and looked out across the farmyard from an upstairs window. There out on the edge of the farmyard I could see four coyotes. They were taking turns digging in a manure pile, nervously trotting about, or standing on guard.

As quietly as I could and remaining out of sight and downwind of the unwelcome visitors I moved from the house, through the yard and behind a board fence. There I was able to get a good shot away and downed one of the animals. The other coyotes immediately left, but didn't go far. Two sat down on a small hill nearby and watched for any suspicious movements from where they had been. The other trotted about in the next field, also biding his time.

Soon two coyotes returned, one of which I noticed, but not the other. I was able to shoot the one. That evening, just as the sun was setting, while I was doing some tractor work nearby, a coyote returned to the manure pile and I shot him. Two of the coyotes were quite thin and ratty-looking, signs that food is scarce. That night we heard no coyote chorus.

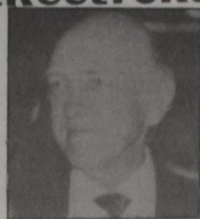
A necessary evil

By now you may be feeling bad about the demise of the coyotes and disgusted with me. You should know that I am as much as possible trying to "live and let live." But in a few weeks I will be turning the flock, including hundreds of lambs, out on pasture. A young lamb is more than a substitute for the coyotes' regular diet of rodents, acreage owner's garbage and pets or whatever else can be scavenged. One "killer" coyote coming back daily for lamb dinner can soon drastically reduce profits for the year.

Every winter I used to trap coyotes to keep their numbers down, and I regularly shot coyotes on sight. I think I have mellowed some in my attitude towards my nemesis. Now I

COUNTRY COUNTERCULTURE

VERN M. GLEDDIE



usually wait until there is predation before I act. Not every coyote will prey on lambs, and when it happens, the county pest control officer or I can usually eliminate the culprit.

But now, with the numbers of hungry coyotes building, and their boldness too, I am feeling increasingly vulnerable. I am not here to feed the Queen's livestock. The big chorus outside our bedroom window was a signal it was time to take some preventative action.

I remember, growing up on a southern Alberta sheep ranch, what a problem coyotes were. Then, in the early '50s, a chemical was discovered which would selectively poison only members of the dog family. It was so effective, coyotes became a rarity on the 50 square miles of rangeland my family ranch. That may have been too extreme a solution to predation.

Imbalance since the Fall

On the other hand, though, there is talk of maintaining the balance of nature, and I am sure no one knows what that is. Not since the Garden of Eden, anyway. For instance, even when there were no coyotes on large areas of the prairies, species of prey such as gophers continued to fluctuate up and down in numbers as usual. Also, it is known that before white human beings populated areas of heavy snowfall and long winters, the coyote could not survive there. They subsist there now by scavenging from farmyards and backyards of towns and acreages.

In any case, I must be on guard and take action to protect my flock. The balance I seek is within my own actions. I wish to neither eliminate every animal of a predator species, nor to practice benign neglect which could put me out of business.

I have limited time to devote to coyote control, even within the general category of forms of life that interfere with the well-being of livestock. There are other problem creatures requiring my attention: magpies, Richardson ground squirrels (gophers), pocket gophers (moles), badgers, mice, various parasites, and so on, but each of them is another story.

Vern Gleddie owns and operates a sheep ranch outside Edmonton.

Farm 'nutrient management strategy' given green light

GUELPH, Ont. (CFFO) — The Christian Farmers Federation of Ontario (CFFO) endorsed a strategy developed by farmers aimed at reassuring the public about the management of farm nutrients.

"I'm pleased that CFFO members are willing to demonstrate their stewardship ethic to society," said Bob Bedggood, CFFO's president. "With the launch of the Ontario Farm Environmental Coalition's nutrient management planning strategy, society can have greater confidence regarding farm practices."

Almost all farm operations produce or use some form of nutrients, such as manure or fertilizers. In an effort to assure the public that those nutrients are being stored and used wisely, and not being washed into surface or ground water, the CFFO and its partners in OFEC have launched a nutrient management planning strategy document.

Emphasis on soil health

The strategy puts an emphasis on ensuring that water quality and soil health are maintained or improved, and that odor associated with livestock manure is minimized, through practical and affordable approaches. The purpose of the strategy is to provide a uniform approach to nutrient management across the province, once can be adopted by farmers and municipalities.

As part of the strategy, all farmers will be encouraged to develop a nutrient management

plan, while some farmers will be required to do so. More specifically, nutrient management plans will be required for those farming operations having more than 150 livestock "units" or more than 50 livestock units on a landbase which exceeds two livestock units per tillable acre available for the applications of nutrients. This requirement only kicks in when a building permit is requested by a municipality.

"Farmers who are required to submit a nutrient management plan will have their plan reviewed through a government-coordinated process," explained Elbert van Donkersgoed, CFFO's executive director. "The review process will also include a check for compliance with minimum distance separation formulas and proper manure storage sizing."

The strategy also encourages municipalities to work with local farm organization to establish county or regional advisory committees. These committees will work with their municipalities and relevant provincial ministries to deal with complaints regarding agricultural nutrients.

Finally, the OFEC strategy calls for the development of a process to determine the impact of nutrient management plans, and identify where additional steps are required to more effectively address environmental, economic and social concerns related to the production, storage and utilization of agricultural nutrients.

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Editorial

Ascension Act: Jesus — exit stage right

I remember a preacher born in the Netherlands preaching some years ago about the “dimension of the Ascension”. Apart from the distracting mispronunciation, which was repeated several times, it was obvious that this pastor was taking his flock into the meadows of abstract theology. If celebrating Ascension Day has to become “a dimension,” then there’s little hope of someone’s heart being stirred to action.

In fairness to him, it’s hard to make the ascension of Jesus into heaven a living reality for us earthlings. It’s much easier to focus on Christmas, though it may be tricky to keep the memory of the birth of Christ free from commercialism. Christmas has its heartwarming stories of Joseph and Mary going to Bethlehem and Mary having a baby in a stable, with angels serenading a group of scared shepherds and wisemen following a star and out-foxing Herod.

It’s fairly easy to make Good Friday and Easter stand out in our imaginations. Good Friday and Easter have their stories of intrigue

with strong and weak characters and a tremendous contrast between the suffering of Christ and his happy coming back to life. In all these stories there are the necessary components of a good tale: a developing plot, sharp conflict, a strong mood, a dramatic setting and a string of diverse characters.

Not much of a story

But what does one do with the ascension of Jesus? It’s not much of a story. It’s over before you can say “apostolic bewilderment.” It’s like us taking a person to the airport and waving goodbye at the check-in point. You leave with an empty feeling.

Unlike Christmas, which we can associate with winter, snow and Christmas trees, and Easter, which we can tie into spring and crocuses (at least in our part of the Northern hemisphere), Ascension Day does not lend itself for a tie-in with nature. The plot does not go anywhere for us. We can’t identify with heaven, which is not just space above the clouds, and there’s no conflict, no suspense, no resolution to lead us into catharsis. The protagonist disappears. The plot fizzles.

One good thing about it all is that no one has thought of commercializing Ascension Day. I shudder to think what that might mean: a trip to Cape Canaveral to get that airborne feeling? Store shelves laden with Ascension kites? A replay of *Apollo 13*? Fireworks at night to recreate the stiff-necks of the disciples and the clouds that took Jesus out of sight?

Focus on the big picture

The only way we can “rescue” this event is to think of it as part of the big story of God’s solution to our tragic mistake of falling into sin. Christmas, Good Friday and Easter are sections in this story, and Ascension Day is a later, perhaps shorter, chapter. We can help each other become more wrapped up in Jesus’ ascension by focusing on the theme of this larger story, which is the theme of God’s love for an undeserving world.

Ascension Day fits very nicely into that theme. We are the beneficiaries of this Great Departure. Christ’s exit prepared the way for the outpouring of the Holy Spirit and the age of our spiritual maturity and mission. The story of Jesus’ life moves from earth to heaven, from the foreground of our existence to the background of all of creation. It’s as if the main actor has gone back stage to prepare for the final act. But in the meantime, he sends us his Comforter — his Strength Giver — so that we will carry on with his work until he comes again. Which means that we carry on the plot by stepping onto the stage ourselves. We left behind followers (most of us, bit actors with a

couple of small lines) are taking the story of salvation into the end times. This is the Age of the Church!

A priestly farewell

It takes faith to celebrate Ascension Day. More faith perhaps than to celebrate Christmas and Easter. If faith is the knowledge of things not seen, this is the time that we can test our spiritual eyes. How real is the Ascension for us?

Jesus Christ moved into another sphere called heaven to sit at the right hand of God. The Old Testament has a useful temple ritual to symbolize this. The high priest would enter the Holy of Holies once a year to mediate on behalf of his people. Jesus has entered the ultimate Holy Place to plead for us on the strength of his sacrifice. It is in keeping with this priestly office that Jesus blessed his disciples (and us) as he was lifted out of our temporal existence. That’s what a high priest does — he gives us his benediction, his good words of shalom.

Jesus is in charge

With the ascension of Jesus begins his rule of the universe. This is hidden from the world, but Christ’s community confesses this as a central part of its life. It’s because of that rule that we dare to bring the gospel to every corner of the earth (even though we may be accused of showing disrespect for other faiths) and that we dare to proclaim God as the owner of this world (rather than Bill Gates or Conrad Black). It’s because of that rule that we dare to be children of God and in that childlike posture stand over against Satan, the evil ways of the world and the temptations of our own flesh.

The rule of Christ is a gentle rule which does not force people into the Kingdom. It does not even prevent people from hurting each other. It should not make us Christians act in a reactionary and angry fashion, nor does it want us to be triumphalistic — as if we automatically have truth on our side.

Christ’s rule even entails that we must suffer as he did, be humble and wait for his Spirit to lead. All authority was given to *Jesus*, not to us (Matt. 28:18). But his authority does give us the power to do God’s will within our own sphere of life: our minds, our bodies, our jobs, our relationships, our memberships, our possessions and our opportunities for influence. In our spirits we need not be anyone’s slaves.

Well, maybe that’s an exciting “dimension of the Ascension” after all. Happy Ascension Day, everyone!

BW

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- ◆ report on significant events in the Christian community and the world;
- ◆ express opinions infused by Scripture and rooted in a Reformed perspective;
- ◆ provide contact for the Christian community.

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Letters

P&M answer sided with abuser

In C.C. April 24, you carried a letter addressed to Peter and Marja which I feel was responded to rather inadequately. "Still Hurting" began by saying that he/she was "happy to hear that CC is addressing the issue of harassment in the workplace." This person must have been referring to another article because I have difficulty believing that this answer was very adequate, let alone scriptural.

The author of "Harassment" ends the letter with the all-consuming question: "What is the responsibility of all the people who are aware of the abuse?" The emotional, psychological and spiritual pain is very obvious in the words of this person as she/he "struggles" with many such questions.

For decades, society, particularly Christian society, has given only a cursory and often imperious nod to those who suffered physical and/or sexual abuse. We carry a collective guilt for our silence and thus victimize the victim over and over again. Consequently we fail to realize that there are other forms of abuse, namely emotional, psychological and spiritual, which are devastating results of ongoing harassment taking place in Christian places of employment. Christians are bound everywhere by the Word of God to arrest all kinds of abuse, and this will never transpire with rudimentary words of empathy or laissez-faire explanations.

Your response seems to suggest that

"Oh well, we have some bad leaders (apples), we will just have to learn to live with them." The Apostle Paul would have taken the author to task for such an unbiblical attitude. It also hints at the idea that "rank" is the reason why removal of a bad apple is difficult, but when Paul confronted sin in the church at Corinth, which, I believe, was a very inexperienced church, he instructed them to put the sin out of the church. The Bible calls us to follow and seek after truth, justice and compassion, not status, power or position!

A lousy excuse

Apparently the writer appears to be much more concerned about legal action pertaining to that bad apple rather than the pain and suffering of a fellow Christian. Then he/she eloquently defends the "well-meaning and charitable people" in administration who appear to be running Christian institutions without the essential knowledge which is imperative to the well-being of any institution. For people in positions of power who hide behind the excuse, "We didn't know what was going on," that excuse is neither justifiable, nor very intelligent, and certainly not very biblical.

The response continues, saying that there is "a confusion between the personal and the professional...." What kind of confusion is this referring to, and who is causing this confusion? Is this not just

some kind of cover-up for administration's lack of action? Then it mentions all these friends that the supervisor has on the board, suggesting that friendship takes precedence over the truth and the objective gathering of data. If a supervisor has friends on the board, he/she has unlimited power to abuse, to manipulate, even to lie about employees? This is a very scary situation for Christian institutions.

Boards and administrators have a responsibility to support and protect everyone with equality according to the Word of the Lord.

I hope "Still Hurting" will be vindicated and supported by his/her Christian brothers and sisters, not because of friends in high places but because he/she is important to all of us and, furthermore,

because it is our Christian responsibility. What if "Still Hurting" is your mother, your wife, your brother or your son?

Hennie Veerman
Winchester, Ont.

Writing does not always communicate well the writer's intent, it seems. Our answer was in response to "Still Hurting's" question: "Why is such a person [an abusing supervisor] continually given free reign to hurt people when the administration and the governing board is aware of his/her practices and reputation?" What we did in our response to this question was analyze why supervisors seem to get away with unjust practices. In no way did we condone or try to justify the status quo.

Editor

Hurrying CC editors, not God

While I agree that we can't hurry our God's time, as you indicated in your editorial "You Can't Hurry My God" (CC April 17), I will suggest that musical pages in CC are already possible, if you change CC's method of distribution. Since I've ventured out into cyberspace, I've been thinking that CC ought to become an online periodical.

I read the *Globe and Mail*, my favorite national daily, online each day. I might even argue that reading online is a much "purer" form of information — it comes with fewer advertisements. The content of the *Globe and Mail's* online edition is similar to the B.C. edition (which, in Smithers, costs over \$2 and comes a day late). And I don't have to spend time trying reading around Toshiba and BMW

slogans.

Were CC to go online, its editor could make available sound bytes of Bach's *St. Matthew Passion* as well as Mahalia Jackson's "You Can't Hurry My God." Subscribers would still receive a hard copy in the mail each week (I'm sure many of your subscribers still prefer inky fingers). But they could also go online for "multimedia" editorials and columns.

Perhaps being online would also assist CC furthering contact for the Christian community.

We can't hurry our God's time, but perhaps we can broaden the time and space of CC.

Ken Vander Horst
Smithers, B.C.

Ashamed of the Christian Reformed community

I take strong exception to the inference in your lead editorial (May 1, 1998) that gays and lesbians lead immoral, unprincipled lives. I have met many homosexuals whose level of commitment and troth in long-term relationships would put many straight marriages to shame.

There are many gays and lesbians who are also professing Christians, some of them in our own denomination. As a Christian Reformed person, I am ashamed at the way we continue to treat our homosexual brothers and sisters. I find it particularly humiliating that the

Supreme Court of Canada, a secular institution, would have to right a wrong committed by an institution in my own denomination.

If I could speak on behalf of the Christian Reformed Church, I would ask the gay community in general to forgive us our narrow vision.

Judging from the tone and content of your editorial, however, mine is a minority voice on this issue. Still, I think it should be heard.

Michael Geisterfer
Aylmer, Que.

Problem of effectiveness remains

Joseph Cardinal Ratzinger's gives the following response to critics who say that the Catholic church must change its policies on women's ordination, contraception, celibacy and the remarriage of divorced persons if it is to reach the people of our time effectively: "On these points Protestantism has taken the other path, and it is quite plain that it hasn't thereby solved the problem of being a Christian in today's world and that the problem of Christianity, the effort of being a Christian, remains just as dramatic as before."

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Opinion

Faulty sex education

Len Colp

Back in the '60s, we were told that parents were no longer capable of teaching their offspring about sex. It was then that the educational system rushed in where "angels fear to tread." School boards spent millions of dollars coming up with a course which they proclaim was second to none.

Sex education without moral consequences brought us the age of "new morality"!

The problem was that this course provided 98 per cent of the facts; but the two per cent which it left out was the most important. It was this two per cent which was about to cause our nation its greatest heartbreak in centuries.

"Morals and sex education don't mix," these educators said. "If you add moral teaching to sex education, you cause a guilt complex." Thus sex education without moral consequences brought us the age of "new morality"!

Then, to try to minimize the disease and unwanted pregnancies which followed their teachings, these brilliant minds paraded condoms as the answer for both unwanted pregnancies and the prevention of all sex-related diseases. Seldom were young people told that condoms were not 100 per cent safe with regard to either pregnancies or diseases.

Along with this lack of teaching on sexual morals for heterosexuals came the lessons on homosexuality. Again, you dare

not tell a sex education class the truth; namely, that homosexuality is abnormal and that to practice it is morally wrong. To do so might offend someone.

"No problem," our ingenious pedagogues declared. "It is just an alternative lifestyle."

The resulting increase in heterosexual and homosexual promiscuity has dumped a load of diseases on us, including AIDS. Because of the AIDS scare, the condom is once again being held up as the great savior. Even the Canadian Government jumped into the act and is paying for condom ads. These TV spots are nothing more than advertising for the condom industry at taxpayers' expense.

News reports tell us that our tax dollars are being used to advocate more promiscuity, more sex between unmarried partners, while falsely promising protection with condoms.

No one is advocating moral living as the answer, nor is anyone warning young people that condoms are not any safer in the protection against AIDS than they have been in the fight against other sex-related diseases or unwanted pregnancies.

The voice of conscience

Another thing to keep in mind, even if condoms are used and no disease results from the sexual affair, the participants are still faced with the guilt of having performed an immoral act. Education can attach a no-guilt philosophy to its course if it wants. Yet it cannot wipe out the hounding condemnation of a God-given conscience for the misuse of a God-given privilege — a guilt which remains with both male and female for as long as the conscience functions, whether you are talking of premarital sex, cheating on a mate, or homosexual behavior.

It is time that our educators and M.P.s took a good hard look at what 30-odd years of a "no-fault sex package" has brought us. The teaching which says, "A child must be free to choose his own sexual lifestyle without the interference of outdated moral values" has backfired!

The only cure is a return to the Ten Commandments, which have stood the test of time. When put into practice under the guidance of the Author, they leave us with the happy prospect of no sex disease, no unwanted pregnancies and no remorse.

Len Colp lives in Baileboro, Ont.

Imajenings

The same old path

What used to be a railroad track is now a path out behind our house. Almost everyday I walk there with Samson, our dog. It takes about 20 minutes to get to the wooden bridge over the creek, which is where we turn around to head back home.

Trees line the place where long ago trains thundered their cargo down the rails. Now birds and frogs make the biggest racket. The metal and wood that made up the tracks are all gone, hauled away, dumped or reused somewhere else. The people who worked these lines have long since retired.

There aren't even many people left who remember that it was once a railway track. The same old train moving the same old loads on the same old tracks day after week after year. It's not even moving in anyone's memory anymore.

For almost three years now it has been the same old path for Samson and me. We take turns encouraging each other. Samson usually wins the motivation prize. He likes walking. Dancing around my ankles and charging at the door when the weather is nice makes it hard to resist his enthusiasm.

On other days, moved by a sense of obligation or too many cookies or not enough exercise, I pull Samson's reluctant companionship out the door into the less pleasant weather (too cold or too wet) and we set off.

Same old thing?

By now my feet are familiar with the route, so I don't have to concentrate on where to step. On automatic pilot, I avoid the squishy mud pond near the beginning of the path. My shoes scoot between the boulders just beyond.

Samson hops over them. At the point where the fallen tree spreads across the path, I feel my feet skip through the tangle of branches before I even think about what they're doing. I can see the crusted footprints trailing ahead in a line from another day's walk and it doesn't really surprise me that my feet are fitting exactly into them today.

When I was young, I watched my father come home from the mill with his metal lunchbox clanging against the side of his bicycle. Everyday he came home at the same time from the same direction. And yet it was always a thrill to see the shape of him on his bike emerge from the distance, from a tiny dot far down the road to a familiar shirt, color, lunchbox and smile right close by.

"Doesn't it get boring, Dad? Why don't you go a different way?" I sometimes asked.

A cruel question for a man who rose at the



same minute every weekday morning, dressed in the same work clothes, took variations of the same lunch wrapped in the same metal lunchbox, hopped the same bicycle at the same hour and faced the same endless tasks with the same people, day after day after day.

But his answer always surprised me: "Every day it is a bit different so I never think of it as the same." The kindest of answers to a little kid who then heard of the different sights and sounds that happened on that ride home every day.

He saw airplanes that streaked the sky in long white ribbons heading for who knows where. He heard a fire engine's siren way off somewhere. There were dogs, spotted or wolf-like, that sometimes ran along beside him. He had to move out of the way of huge trucks that hurried past, horns blaring. He told of the sharp or shiny stones that spit from under his tires, and of blossoms and tulips that filled the yards of the few houses along the way. And he told of the time he watched God paint a rainbow, inch by inch, until it bent all across the sky behind him, right above the mill.

Every day it's the same old path. But every day it's a brand-new walk. Sometimes slower, sometimes livelier, always just a little different. And that is where the joy lies, joy hidden as well as the treasure — a rabbit? — that Samson sniffs and hunts so anxiously time and again. Joy new every morning and waiting to be found.

Jen VanderBeek is a freelance writer and mother of five. With her pastor husband, Peter, she lives in Forest, Ont.



Arts/Media

Video Review

Dark satire of 1940s Los Angeles holds surprises



Russell Crowe with Kim Basinger

Marian Van Til

L.A. Confidential

Stars Russell Crowe, Guy Pearce, Kevin Spacey, Danny DeVito, James Cromwell, Kim Basinger, David Strathairn. Directed by Curtis Hanson. Based on the novel by James Ellroy. 1997. 138 min.

L.A. Confidential was hailed by many critics when it came out in the latter part of last year as a satisfying example of period-piece *film noir*. It is set in a burgeoning Los Angeles of the early 1940s and adeptly satirizes the squeaky-clean image the city, its government and police department were selling to the public at large in attempts to get visitors to move permanently to "the City of Angels."

It becomes apparent early on that underneath the Angels' shine is scum and slime, and plenty of it. And not just on the part of organized crime and other "criminal elements." In fact, it may be the police and the D.A., not the known evil-doers, one needs to fear.

Called to serve

We're astonished to see the routine and thorough extent to which the so-called officers of the law are corrupt. They're brutal; they take pay-offs; they're not above harassing and even killing non-white suspects who "won't be missed." In everything, their "service" is first of all to themselves.

In front of that backdrop we get to know three officers. Veteran officer Jack Vincennes (Kevin Spacey) seems to be on automatic pilot. Numbed from his years as a cop, and not even remembering why he wanted the job in the first place, he has developed a cozy little business

arrangement with one Sid Hutchins (Danny DeVito), the crass editor of "Hush-Hush" magazine. (Vincennes gives Hutchins inside information on what's happening or going to happen with the police, and Hutchins, besides making Vincennes and his cop cronies look good in print, routinely doles out \$50-bills to Vincennes.)

Officer Bud White (Russell Crowe) is the dumb-but-strong stereotype whom Captain Dudley Smith (James Cromwell) uses as "muscle" when people — "friends" or enemies — seem to need persuading.

Lieutenant Ed Exley (Guy Pearce) is White's polar opposite: a college boy (complete with preppy-looking glasses) who's ambitious, willing to "rat" on fellow officers if it means going by-the-book and simultaneously advancing his career.

Unexpected complexity

The complex plot, involving the killing of organized crime figures, the framing of three non-white suspects for six murders, and the role of various police officers, past and present, in these goings on, takes on ever more complicated twists and turns.

The plot complexities gradually reveal pleasantly unexpected character complexities as well. The stereotypes turn out not to be. Vincennes, White and Exley each have qualities —

Book Review

Writer addresses painful subject of false memory syndrome

Mary VanderVennen

Lost Daughters

By Reinder Van Til

Grand Rapids, Mich.: Eerdmans, 1997.

Reinder Van Til has written a relatively dispassionate book about what to him and others is an extremely painful subject, namely allegedly false accusations of sexual abuse made by people who recover memories through suggestive and intrusive interventions by therapists. He labels these interventions, which include suggestion of hypnosis, "Recovered Memory Therapy," or RMT.

Van Til himself is a victim of accusations made by his daughter under these circumstances. The book includes his story as well as stories from other parents. These people have watched their allegedly happy daughters sink into the wiles of radical feminism, usually through women's studies at university, go into therapy for a wide variety of symptoms, and while in therapy "discover" that they have been sexually abused. They have cut off all contact with their parents at their therapist's command. The therapist in each case also refuses to speak with the parents, leaving the "memories" unchallenged and the parents guilty as charged.

Critique of radical feminism

The major part of the book consists of Van Til's research into what is being learned about the nature of memory and his critique of radical feminism and radical feminist therapy. With a wide-sweeping net he indicts a number of societal influences that contribute to the current frenzy about child abuse.

While he is careful in many places to condemn abuse of children and to acknowledge that abuse has been underreported in the past, he questions, and in effect denies, that abuse is of the epidemic proportions that many people maintain. There is a lengthy section on Multiple Personality Disorder and Satanic ritual abuse which he largely discounts.

This is an important book that deserves intel-

ligent discussion. It is true that the intrusive, suggestive therapy he describes is very bad therapy and reveals a mindset on the part of the therapist that can only be described as destructive.

Van Til quotes many studies and statistics that I am not in a position to check at this time. He uses extensively, of course, material supplied by the False Memory Syndrome Foundation. I wish he had also included a contribution by the daughter of the founders of the FMSF who has herself become a professional psychologist studying memory and who has revealed her side of the story in a professional paper.

Not discounting real memories

Van Til refers somewhat negatively to the Christian Reformed study on abuse and the appointment of an abuse prevention co-ordinator. Since I was a member of the committee that commissioned the study, which was done by professional sociologists, I can assure *Christian Courier* readers that none of the results were based on hypnotically recovered memory. Furthermore, his quote of the results of the survey is not accurate.

One's fear of a book like this is that it gets into the wrong hands, namely those who want justification to deny accurate accusations. It is important to remember (and Van Til and the False Memory Syndrome Foundation people at their best will agree) that they are talking *only* about "memories" recovered in therapy through suggestion and hypnosis. They are not talking about memories which have always been there but have been revealed for the first time during the process of therapy. If we remember that, we are talking about a small proportion of cases.

However, I would urge a wide reading of this book. I especially recommend it to all therapists. If it makes us take a bit of distance and examine what we do, it will only be to the benefit of people seeking help.

(See related features, pp. 10-11.)

Mary VanderVennen is a therapist who has done extensive work with abuse victims. She retired last year and lives in Toronto.

good and bad — we don't expect.

Unlike in so many Hollywood films, in which the characters' character becomes apparent early on and remains relatively static and one-dimensional, here our sympathies shift from one person to another. They turn out to be more complicated human beings than we had thought they could be.

Russell Crowe, Guy Pearce and James Cromwell are Aussies with major parts in the film. They're all convincing actors, and Crowe's and Pearce's American accents are particularly impeccable. Danny DeVito

plays with apparent relish a variation on his usual obnoxious sleazeball role. And Kim Basinger is surprisingly touching as an expensive celebrity-look-alike call girl who finds she's capable of falling in love.

L.A. Confidential will appeal to viewers who appreciate satire, complex plots and the murder mystery genre, though P.D. James it's not. In the end, it is not morally ambiguous, as a number of such modern stories tend to be, but the violence is overdone, even gratuitous, and, not surprisingly, there's some vulgar language.

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Church

'Lone Ranger' missionaries feel growing pressure in Russia

Lawrence A. Uzzell

MOSCOW (KNS)— The large Western missionary organizations have not suffered greatly from Russia's new religion law — so far. But these highly visible, registered missionary structures are only part of the picture of foreign Protestant activity in today's Russia. Another part is the "Lone Ranger" missionaries working in whole or in part underground.

Bane or blessing?

Often they are laypeople visiting Russia for only a few weeks at a time during their holidays from their regular jobs. They smuggle Bibles through customs, take clandestine trips to towns not listed in their visas — and come back year after year. Harder to find and harder to interview than the mainstream groups, they paint a darker picture of the state of religious freedom.

Sometimes these quasi-underground missionaries display qualities which knowledgeable Protestant scholars such as Mark Elliott of Wheaton College's Institute for East-West Christian Studies have deplored as often as has any Russian Orthodox bishop. They make little effort to study Russian culture or history, preach through interpreters because they have only the most rudimentary knowledge of the Russian language, mock Orthodox traditions which they have never tried to understand, and do not read the very laws and regulations which they are trying to circumvent.

But they also sometimes display a spirit of daring which even their critics grudgingly respect, venturing to villages deep in the northern taiga where almost nobody has ever seen a foreigner.

No matter what one thinks of them, under the 1993 constitu-



A small Russian village on the shores of Lake Baikal, in Siberia. Sometimes "Lone Ranger" missionaries make secret visits to such villages.

tion they are entitled to the same freedoms of conscience and of speech as anyone else legally present on Russian territory.

A member of one small, unregistered group of lay volunteer missionaries told Keston how he once preached in a village so tiny that it did not even have docking facilities for his boat — so he jumped into the river and swam ashore. He requested that Keston not identify him, the village, its province, or even the Western church with which he is affiliated.

But he described repeated trips to several Russian provinces by himself and his companions, from the early 1990s to the present. Their numbers are down significantly from their peak in 1993, he told Keston, "because it has become so much harder to do things." He said that they are now in Russia on personal invitations, and that they "cannot openly link" themselves to the distribution of Bibles or other religious activities.

On his current trip the missionary was pleased that he had managed to sneak a case of Russian-language Bibles past the

customs inspectors. Confirming what Keston has heard from indigenous Russian Christians, he said that there is still an unsatisfied demand for the New Testament in remote, isolated villages — and even more for full-text Bibles with both Testaments.

Help from strange places

Another lay missionary, who like the first leaves his wife back home in the west to spend his holiday time in Russia, described how he used to visit institutions such as prison camps.

On one occasion in the

mid-1990s, he told Keston, he distributed Bibles to about 500 prisoners at one meeting. One prisoner, he said, told the camp's commander that he did not want to come to the meeting, to which the commander replied that he was ordering all the prisoners to attend and to receive Bibles.

The missionary told this story with obvious relish, showing the authorities' seemingly selective attitude toward religious freedom. That same year, he said, he and his group had led prayer meetings in one town every night for 11 weeks in a row —

"but now we can't do that anymore." They have also had to stop conducting public baptisms, distributing any kind of religious literature, and renting buildings for religious activities.

Bribery used reluctantly

Sometimes, this missionary told Keston, he has been able to get into towns normally closed to foreigners by paying bribes. Though such payments violate his religious convictions, he said, "Sometimes you have to do it to get access."

The missionary told Keston that even three or four years ago his group occasionally ran into difficulties: he described one case in which authorities in a small provincial town subjected one of his companions to a three-hour interrogation and told him that he would be expelled from the country.

But after local Protestant converts appealed, the authorities relented and allowed the Western visitor to stay.

Since then the barriers have multiplied. Recently the director of a city-owned sanatorium was told by the city's mayor that she would lose her job unless she stopped letting the Western missionaries meet there.

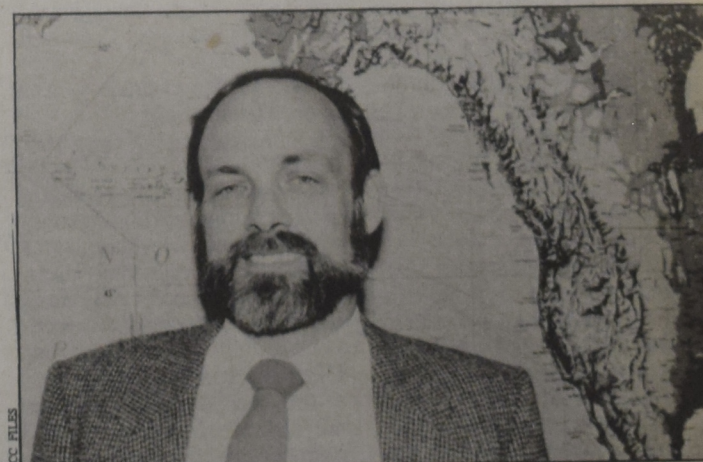
CRC Canadian Ministries director appointed

Rachel Boehm Van Harmelen

BURLINGTON, Ont. — The first Canadian Ministries director of the Christian Reformed Church in North America will be Raymond A. Elgersma of Kitchener, Ont. The position is part of a new structure for CRC ministry in Canada which was approved by Synod 1997.

Elgersma is a seasoned executive director, having served nearly two decades in the social services field, including as director of social services for Lanark County, Perth, in eastern Ontario, and as director of income maintenance for the Region of Waterloo (Ontario).

Most recently, he was director of the Canadian arm of the Christian Reformed World Relief Committee (CRWRC). After leaving CRWRC in 1996 he served as interim director for the Canadian Foodgrains Bank, administrative consultant to World Relief Canada and interim director of Diaconal Ministries, Eastern Canada.



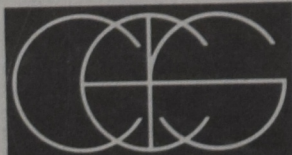
Raymond Elgersma

Elgersma's background of combining diverse ecclesiastical responsibilities with broad administrative experience is just right for the new position, says Rev. Peter Nicolai, chair of the recently formed Canadian Ministries Board and pastor of Grace CRC in Chatham, Ont.

Elgersma says his vision is

"that all our ministry activity will flourish, that our Lord will be pleased with our faithfulness, and that we will be a growing church that [has an impact on] our communities and our nation."

The appointment by the CRC Board of Trustees-Canada must be ratified by synod in June.



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Church

Study confirms pastors' heavy workload

Long hours mostly self-imposed, survey finds



"Senior pastors spend two more hours per week leading meetings and services, while solo pastors spend an extra hour each week in pastoral care."

CAROL STREAM, III. (EP) — How hard do pastors work? And how do they feel about it? Survey results published in the April 15 issue of *Leadership* magazine provide a groundbreaking, comprehensive look at the workload of pastors. The study confirmed several widely held ideas about the work of pastors, but also produced surprises.

Pastors put in well above the standard 40-hour week. In fact, they average 55 hours per week. Although this figure is comparable with the hours of some other professionals, the work of pastors tend to infringe on evenings and weekends more than the work of other professionals.

Expecting too much of self

That was one of the key findings gleaned from the almost 600 pastors who responded to the survey conducted by the Christianity Today, Inc. research department, assisted by Davison Dietsch McCarthy. This and other findings are fleshed out in the article "Workin' 5 to 9" by Edward K. Rowell.

While almost half of pastors surveyed said they are working too hard, only seven per cent attributed that to unreasonable expectations from their church's governing board. The reasons pastors gave were overwhelmingly self-generated.

The reason stated by 68 per cent was "I expect too much of

myself." In other responses (not mutually exclusive), 51 per cent resonated with "I love what I do so much I don't always know when to stop," and 40 per cent admitted, "I find it hard to say No."

When a group of 62 pastors who participated in the survey agreed to log their actual time for a week, the total hours spent in ministry tracked closely with the survey responses.

Survey results dispelled the common belief of pastors that large-church pastors have more time than others for tasks of preference, such as sermon preparation. Senior pastors and solo pastors both spend 11 hours a week in sermon preparation. "Senior pastors," Rowell writes, "spend two more hours per week leading meetings and services, while solo pastors spend an extra hour each week in pastoral care."

Management by trial and error

A majority of pastors have had to learn how to manage time through trial and error. "More than half of pastors have never had any training in time management. And more than one-third don't use any type of time-management tool."

The survey found pastors to be surprisingly positive about their occupation. "Over 80 per cent of pastors feel satisfied with their current workload. Even more striking, an

Grace

"But he gives us more grace."
(James 4:6)

Anne Sexton wrote a volume of poetry describing her religious journey as "The Awful Rowing Toward God." Faith is difficult, she said in her poems, not so much because God wants it to be that way, but because other elements, including our own hearts, conspire against us on the way.

Twisting the Game

In her concluding poem, "The Rowing Endeth," Anne pictures herself docking her spiritual boat at the island of God's home. There she sits down to play poker with God, attempting to win access to God's wealth. In the heat of the game she knows she holds a winning hand, laying down a straight royal flush. Even God can't beat that!

But God only smiles and spreads down a hand of five aces. The joke is on Anne, and they laugh together with great gusto, echoing grace to the corners of heaven.

This is a strange parable that Anne Sexton penned, yet one rich with biblical meaning. We are forever playing games with God, trying to win his chips and bankroll his mercy. Still, sly and wily as we might be, God always manages to pull out a trump card we never expect. Sometimes it even seems like he isn't playing by the rules (our rules, of course). Yet when he shows his hand, and takes the game, it is only to share the winnings with us in lavish ways we don't deserve.

Talking of Grace

Anne's picture is a delightful portrait of grace. Grace, as many have written, is difficult to define. Frederick Buechner says that most tears are grace, as is the smell of rain and having somebody love you. Lewis Smedes says that grace is amazing because it works against our common sense.

overwhelming 91 per cent of pastors feel satisfied with the kind of work they do." Rowell notes that this far exceeds the 64 per cent job satisfaction figure for all American workers.

The article is accompanied by suggested resources on time management and a two-page, self-scoring test to help readers evaluate their work habits.

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Chapter & Verse



● Wayne Brouwer
Andrew Kuyvenhoven
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Inside we know that we are too weak, too harassed and too human to change for the better, and life shouts that we are caught in a rut of fate or futility; yet God somehow gives us a tomorrow better than we could have chosen for ourselves, were we to have the strength to make it happen. That's grace.

A friend of mine knows it too well. Today she took me out to lunch, and spilled another tale of woe. Life has been very unkind to her. Few of us could survive with the hand she has been dealt. Even when she tries to play with the cards she has, the numbers on them keep changing, and she has to start all over learning the game.

Tiptoeing toward Glory

Three things have made it possible for her to keep going: friends who care enough to look past her quirks and craziness, medications that have kept her from winding up a bag-lady on the streets, and grace.

At every corner in her life, just as the traffic was threatening her from both directions, God met her. God took her hand. God played a trump card and she had safe passage to the next corner.

Some would call it chance; or luck; or would see it all in the cards. But with Anne Sexton, we believe in the One who deals those "cards." And, with James, in the One who holds five aces when we need them.

Wayne Brouwer is senior pastor at Harderwyk Christian Reformed Church in Holland, Mich.



Voortman

Over 40 Varieties
of
Fine Cookies

False abuse memory syndrome

A modern-day witch hunt?

Bill Van Dyk

In the late 1970s, a number of sensational books and movies came out that exposed, in great detail, the traumatic effects of child abuse on its victims. These books, of which *Sybil* was one of the most successful, promoted the idea that victims of abuse could "repress" memories of these traumatic episodes, even while suffering terrible symptoms of emotional distress. Through extensive therapy, these memories could be "recovered" and confronted, and only then could the healing begin.

A sudden interest in the subject of child abuse, and new willingness to discuss formerly taboo subjects, spawned a second development: a profusion of "tell all" television talk shows, led by Phil Donahue, Oprah Winfrey, Sally Jesse Rafael, Geraldo Rivera and others. The producers and hosts of these programs quickly found that audience numbers swelled enormously for shows devoted to any issue related to sex, but especially sexual abuse.

What also strengthened an interest in child abuse was the increasing influence of feminism and feminist psychology. Since most sexual abusers were male and most victims were female, many prominent feminists seized upon the issue as another manifestation of male oppression. They promoted new programs and tougher legislation to deal with the issue. The result was increased pressure on the police to charge offenders, and on social workers to root it out and intervene on behalf of the children.

A public consensus seemed to develop, that sexual abuse was far more pervasive than anyone had previously thought, and that there ought to be "zero tolerance" for abusers. Children were to be encouraged to "disclose," and it was thought that such disclosures were almost always true. It was made a criminal offense for a teacher or doctor to fail to report such disclosures, or any other symptoms of abuse.

Satanic rites

In the early 1980s, one more factor entered the mix and contributed a new element of volatility to the issue. A book called *Michelle Remembers* was published, and it had a sensational impact on the fundamen-

talist Christian community. It purported to document the satanic ritual abuse of a vulnerable young Canadian named Michelle Smith. Inspired by the book, a number of Christian social commentators, including comedian Mike Warnke and rock critic Bob Larson, began to allege the existence of practicing

the streets of our cities seeking new victims for their unspeakable acts.

One problem remained: for all of the sensationalized accusations made, there was an astonishing absence of proof that cultic activity was actually taking place.

Whenever serious journalists



satanic cults all over North America. Lurid stories of sexual orgies, dismemberment, ritual sacrifice and child sexual abuse were related in books like *Satan's Underground* and on television, by survivors and former cult members.

Warnke himself claimed to have been the leader of a Satanic cult with a membership of over 1,500 people. The "experts" appeared on television and radio, and the FBI even assigned an agent, Ken Lanning, to a full-time investigation of the issue. Many police officers and social workers began attending training sessions on Satanic Ritual Abuse (SRA).

By the time the co-author of *Michelle Remembers*, Dr. Lawrence Pazder (who later became Michelle's husband), admitted that the book was a hoax, a thriving and profitable cottage industry of workshops, seminars, and talk shows had sprung into being to deal with the topic. And many Christians — even within the Christian Reformed Church — fervently believed that thousands of Satanic ritual abusers were actively prowling

or the police investigated the claims made by former members or victims, they invariably came away empty-handed. No altars. No traces of blood or bones. No bodies. In fact, according to FBI investigator Ken Lanning, there weren't enough children missing in the U.S. to account for even a small portion of the alleged activity.

Numerous charges

And then, in the mid-1980's, came several of the most explosive criminal investigations in the history of the United States. Dozens of people were arrested and indicted, and hundreds of criminal charges were laid.

The stories were every bit as sensational as the talkshow revelations: rape, sodomy, mutilation and dismemberment, orgies, child sacrifices, all performed by well-organized cells of Satan-worshippers. They were found in, of all places, daycare centres, which provided them with a steady conduit of fresh victims. The believers thought they finally had their

proof.

The charges in these cases were so numerous and so sensational, and believed by so many people, that I myself found it difficult to believe that there was not some core of truth to them. It seemed inconceivable that so many people, including police officers, prosecutors and social workers could be so wrong about so many specific claims. If they were wrong, we were witnessing the greatest miscarriage of justice in modern history.

There were at least a dozen major cases. The most important was probably the Little Rascals Day Care, because, as details about the case emerged through a powerful series of documentary films and devastating magazine articles, more and more people began to have second thoughts about the entire issue of ritual child sexual abuse.

No plea bargains

When the Little Rascals case broke into the headlines in Edenton, North Carolina in 1985, *Frontline*, a PBS special affairs news program, decided to send a documentary film-maker, Ofrah Bikel, to cover the story in detail. Like most observers, Bikel began her project with the assumption that at least some of the allegations against Bob Kelly, the owner of Little Rascals, and his wife Betsy, and five others, would be substantiated.

They were charged with horrifying sexual abuses of the children, including intercourse and sodomy, performing sexual acts in front of them, inserting various knives, screwdrivers and other objects into their vaginas or rectums, and numerous other offenses. More than 90 children, some as young as two, made over 400 allegations against the seven adults.

Bikel's mission was to document the impact of a terrible crime on the citizens of a typical, small, U.S. town. Over the next 10 years, she produced three award-winning documentaries on the case. What she discovered, as she interviewed more and more parents, prosecutors and defendants was quite different from what she had expected.

For one thing, in spite of enormous pressure from the prosecution, not one of the seven defendants would agree to

a plea bargain or reduced sentence in exchange for an admission of guilt. All of them insisted that none of the charges were true. For a case involving hundreds of counts and multiple defendants (some of whom barely knew each other) this was very unusual.

In a harsh attempt to coerce a plea, two of the young female defendants were separated from their infant children and imprisoned for several months and subjected to enormous pressure to accept a plea bargain and testify against the others in exchange for leniency. They refused.

Initial denial

Bikel was even more disturbed by the way the children were handled. She noticed that most of them firmly denied, initially, that anything unusual had taken place at the daycare, and only began to make allegations after persistent and suggestive interrogations by the police, parents and social workers. As some children eventually "disclosed," they identified other children who they alleged watched or participated, and the parents of those children were informed that their child was also a victim of the abuse.

Parents were advised that their children could suffer severe emotional disturbances if they did not "disclose" the abuse and begin therapy with the counselors recommended by the police. The police even encouraged parents to question their children about the daycare. Again, all of the children initially denied the incidents. Grandparents, friends and even babysitters joined in the questioning. The children were told that they could be "police helpers" by providing information about the bad things that happened at the daycare. Many parents offered their children rewards for disclosing, and punishments if they did not. When the child finally did disclose, the parents, convinced that they were now on the path to recovery, responded with relief and excitement, and the children were rewarded with hugs and treats — which, not surprisingly, encouraged even more disclosures.

Bikel became concerned that many of the later disclosures may have been generated by this perverse dynamic. Significantly, not one of the children who was sent by his or her skeptical parents to outside therapists disclosed any abuse. Bikel also discovered that the police officer at the heart of the investigation, Brenda Tobbin, was a convinced

believer in SRA, and only referred the children to therapists who shared her beliefs.

Many of the allegations made by the children were bizarre in the extreme. Some of them claimed that Bob Kelly took them up in a balloon or flying saucer, and then tossed them and other children overboard into shark infested waters. (No children, of course, were actually missing). It was claimed that children had been killed with guns and knives and ritually sacrificed.

Some of the children even began to name the prosecutors and social workers and other

Our passion overflowed for the prosecution of those who believed wicked; our compassion for the victims of our haste and our ill-informed judgments seems to have run dry.

public figures as abusers, but these allegations were carefully filtered out of the trial testimony and evidence. In total, the children named at least 20 other perpetrators, none of whom were ever charged. Only Bob Kelly and Dawn Wilson were convicted, and both of their convictions were later overturned by the North Carolina Supreme Court in a unanimous decision.

The tide turned

While the Little Rascals case dragged its way through the courts, other cases came to light. All of them featured the same basic circumstances: little or no physical evidence, repeated, persistent and suggestive interrogations of the children, numerous, sometimes bizarre allegations, and highly questionable investigative procedures.

Many observers began to believe the police and prosecutors had taken leave of their senses. The tide began to turn against these investigations as more and more journalists grew increasingly skeptical and leading experts in psychology, memory and child abuse condemned the methods used to question the children. Dr. Elizabeth Loftus, professor of psychology at the University of Washington, conducted a series of experiments that clearly showed that false memories could be "implanted" in the minds of credulous subjects.

It is important to observe that, in the end, not a single verified case of Satanic Ritual Abuse has

been successfully prosecuted in the United States or Canada.

Uninformed opinions

My personal experience has been that while many Christians, and others, can become very charged up emotionally about allegations of Satanic Ritual Abuse, we all seem rather blasé about the terrible injustices wreaked upon the victims of false allegations.

Our passion overflowed for the prosecution of those we believed were wicked; our compassion for the victims of our haste and our ill-formed judgments seems to have run dry.

Many Christians I have talked to personally continue to insist that Satanic Ritual Abuse is out there — we just haven't caught the real culprits yet. Some still believe that something must have happened in the cases described above, even if it could not be proved. But while these believers don't hesitate to hold strong views on the subject, they don't often feel the need to be especially well-informed about it. They are not aware of what happened after the headlines faded.

We seem to have less difficulty believing in an evil force that abuses children and conducts cultic rituals than in an evil force that fills a community with hysteria and vindictiveness and drives good people to commit monstrous acts of injustice.

Three hundred years ago, in 1697, the government of Massachusetts declared a Statewide "Day of Repentance," for the injustices it had inflicted upon numerous innocent people (men and women) during the Salem Witch Trials. Then, as now, children were enthusiastically encouraged to make judgments beyond their capacity to discern, and they unleashed a torrent of preposterous accusations against dozens of people, many of whom were otherwise known to be good and decent.

For the 19 witches who had been hanged, the repentance was too late, but a small number of other defendants received modest compensation for suffering the complete loss of property, dignity and liberty.

The magistrates and church leaders of Massachusetts in 1697 got one thing right. They had the grace and amazing courage to realize that they had made a tragic mistake. And God gave them the wonderful inspiration of repenting of it. It is a lesson we have yet to learn.

Bill Van Dyk is a computer consultant who lives in Kitchener, Ont.

The peculiar case of Paul Ingram

Bill Van Dyk

In 1988, Paul Ingram, a devout church-going Pentecostal, was a happily married family man living in Olympia, Washington, with his wife, two daughters and two sons. He was a well-respected former deputy sheriff, and chair of the County Republican Party.

One day, Paul's daughter, Ericka, attended a seminar for young Christian women called "Heart to Heart." After one of the activities, she suddenly became emotionally distraught and retreated to a corner. While comforting her, a group leader named Karla Franko, who claimed powers of "prophecy and discernment," received a special revelation from the Holy Spirit: Karla told Ericka that she had been sexually abused by her father.

Ericka, who had made two previous, unsubstantiated charges of abuse against others, at first denied the shocking allegation. However, upon Franko's advice, she began seeing a counselor who specialized in "Recovered Memory Syndrome." With sufficient coaxing, she was persuaded to "remember" that her father had indeed sexually abused her.

Then, after watching an episode of Geraldo ("Devil Worship: Exposing Satan's Underground") about Satanic Ritual Abuse on October 25, 1988, she also began to recover memories of orgies and child sacrifices. She borrowed the book *Satan's Underground* from a friend and recovered additional details. She claimed that she had become pregnant by her father several times and that she had been forced to undergo an abortion with a coat hanger, and that the fetus had been sliced into pieces and consumed by her father and several other men.

No evidence

Medical examinations of Ericka showed no physical evidence of pregnancy or abortion, but Ingram's other daughter, Julie, soon also became convinced that she had been part of the ritual abuse. Both girls claimed numerous scars from various incidents, though, again, no physical evidence of such scarring was found. They identified locations where the bodies of the victims of human sacrifices were buried: forensic experts searched the sites and found nothing.

They claimed to have spent half their lives in hospitals recovering from various injuries: there are no records of these visits and their mother couldn't remember them. Well, then, their mother must also have been part of the abuse. The police even conducted night-time searches with helicopters equipped with spotlights to catch the Satanists in action: all they found were drinking parties of local high school students.

The girls implicated two of Paul Ingram's card-playing friends, Jim Rabie, and Ray Risch. It is indicative of the nature of these investigations that when it was found that Rabie had been out of the country on one of the dates Ericka gave, the police merely asked her to pray about it. She soon "recovered" an alternative date.

Pastor's persuasion

When confronted, Paul Ingram denied the allegations. However, he was arrested and imprisoned, and after 23 different interrogations, sleep deprivation, hypnosis and with the "encouragement" of his pastor (who fervently believed the accusations), he eventually came to the conclusion that the charges must be true and that Satan was blocking his memory of them from his consciousness. He stated that he had raised his daughters to tell the truth — therefore he must be the liar.

Soon afterwards, he actually began to "recover" memories of the incidents. Some of these memories implicated others, including his wife, Sandy, who denied everything. Conscience-stricken, and on the advice of his inexperienced Christian attorney, Gary Preble, he pleaded guilty to the charges and was sentenced to 20 years in prison. The police were exultant. They bragged, accurately, that they had obtained the first successful conviction of a Satanic ritual abuser in United States history.

Paul's daughter Ericka, mentored by Christian radio talk-show host Bob Larson, appeared on radio and TV to talk about her story. Larson had been getting a lot of mileage out of Satanism on his radio programs, even performing an exorcism "live." As some of his former staff have revealed, he was acutely aware that these programs generated the largest responses from donors. Ericka Ingram was a real find: unlike all of the other cases Larson had presented, a real confession and conviction had followed her allegations.

Second thoughts

But after he was sentenced, isolated from the influence of his pastor and lawyer, Ingram began to have second thoughts. The "recovered" memories no longer seemed real to him. He also discovered that one of the prosecution's expert witnesses, Dr. Richard Ofshe, had written a detailed report which came to the conclusion that Ingram was innocent, and that the "memories" of ritual abuse had, in fact, been planted into the minds of his daughters by their enthusiastic therapists. This report had been suppressed by the prosecution and hidden from Ingram's lawyer.

Dr. Ofshe had conducted a simple test. He informed Ingram that his daughters had made a new allegation, that during one of the abusive episodes, he had forced them to have sex with their brothers. Ingram told him he couldn't remember it. Ofshe suggested he go back to his cell and pray about it for a few days. Three days later, Ingram produced a detailed written account of his "memory" of the incident, including when and where it happened.

The trouble is, it never happened. Ofshe had made it up, and then confirmed with the daughters that no such incident ever took place.

Continued on page 13...

Poetry

Death Defying Act

Even when expected, death's coming is rude, abrupt, a sudden fissure opening in the earth. Although he shows his invitation, you slam the door on him and brace it with your back.

No matter what his disguise — healer, comforter, journey's end, dispenser of justice — death is a burglar who breaks down doors to rob, to foul and smash, to drain away the inner sap of things.

He barged in twenty-something years ago to play his little tricks, devil that he is, resolving to take Mom, piercing her guts with cancer. And, Dad, you trembled to be left alone, but now he took you first.

Big joke! Big victory, Death! But the joke's on you: your dallying gave us a miracle, years that wove Mom and Dad more tightly together. Getting dressed, getting up out of a chair — every movement was a dance, a dance against death. You thought to drag your heels to draw out your torment, but your wound only roused the body to resist, knitting new connections.

You took a shredder to his brain scrambling past and present, destroying his familiar world so he was a stranger in his own home, among his own family. Homeless, he became restless, ever seeking for a world restored, a world cleansed of your lies and confusions. Thinking to set him astray, you turned his face toward home.

You came as in a morality play: the villain who strips away one support after another to isolate and weaken your victim, but in every hand that reached to help was the power of many hands and in the voice of one many voices spoke reassurance. Words common as daisies that have been passed from mouth to mouth till they were faded as a second hand shirt suddenly revived, took colour as they enkindled light in Dad's eyes. Death brought life into dead platitudes, fragrance into sterility.

Granted, Death, you took more from him than you took from Job, took his self-knowledge and words that would have given strength to withstand you, took and took, whittling away flesh and memory till he was little more than bone, but still his eyes lit up like distant stars to prayer and psalms, to words

Lines Intersecting the Personal Equator



We map our lives by extraordinary events, by proclamations written in italics, by ceremonies, dog bites, births and wars, by autumn noontimes when stony meteorites crash unexpected into living rooms or sultry summer evenings when Christ-images burn into tortillas being warmed for supper.

Much of life is a quest for these longitudinal points, a focused winnowing from the ordinary, the holy moments, the auspicious occasions of impact, to assure that the passage of our days

won't go uncharted, unsung by whatever strong or tremulous voices, unremembered.

The maps then become legacy, tangible stories left behind to be brought out, polished and displayed at table for dinner guests, or during intimate moments on winter nights for as long as the geography of lives continues to be cherished, even unto the seventh generation.

Ann Applegarth
Eugene, Oregon

that found his deep-formed soul.
So little remains. And, Death,
that's all you get — remains;
for, look, he is not here.
Look: once again an empty tomb.

What a shadow you cast, Death,
huge as a dirigible. You've puffed
yourself up beyond all bounds, but
though you huff and puff
though you blow your worst,
you cannot blow the house down
or budge it from its base.
For all your huff and puff, Death,
you cannot blow a single note
without the trumpet-maker's brass —
not now, not at the final curtain call.
Whatever noise you make is
but an echo of the final trumpet
sounded by the angel band of God.

Look and listen: at nightfall
the trumpet's brilliant call
reverberates between heaven and earth,
shattering into golden shards
the slowly sinking golden sun,
that sinks from sight only so
that we may sleep and rise again,
refreshed with eyes made new.
Oh, do, Lord, do let us see
with eyes like morning dew
that you make all things new.

Harry der Nederlanden
St. Catharines, Ont.

Read at the graveside of his father, April 22, 1998.

Scavenger



I borrowed a poem from the sky,
And music from a bird,
I stole a chime out of the wind,
And from the rose a word,
I snatched a song from the hills,
A psalm from the silver rain,
I took the footsteps of angels
Out of a cobbled lane,
From each little thing I fashioned
Something in my own way.

Marion Schoeberlein
Elmhurst, Ill.

Advice/Feature

Adoptive mother pained by thoughtless questions

Dear Peter and Marja,

My husband and I have been married for several years. We had great plans to start a family after our first year of marriage. After many doctor appointments, tests, and operations we soon realized that conceiving a child would not be possible. At first it was difficult to accept and to see God's reasoning in all this. We both love children and we were both so anxious to become parents.

It was hard to see others having children. It seemed that every pregnant woman happened to pass me by in the mall. I could never wear a loose-fitting top or dress without getting "that look" or a sly comment. I was soon labeled as a modern working woman who wanted to work, make money, buy that house, etc., and then settle down with children. Those who can have children so easily do not understand those dealing with infertility.

My husband and I decided to adopt. We could not imagine our home without children. I will never forget the day we picked up our bundle of joy. The love and excitement in our hearts can never be expressed with words. The Lord truly blessed us. Life seemed almost perfect.

I remember the Sunday we took our child to church and finding six women hovering over the crib in the nursery. These women were busy discussing her looks and tiny features. "Quite dark skin"; "Look at that dark hair"; "I

wonder about the nationality."

When I came closer to the crib, not believing what I was seeing or hearing, one woman asked me if I knew my child's nationality, "You do know your child's background?"

I was stunned, gave a short answer and changed the subject a bit. This has come up in conversation often in the months ahead. "What nationality is your child?"; "What kind of background is your child from?" I have responded by saying that that would be up to my child to tell someday, if that was my child's wish.

I found that people were not often satisfied with that answer. They seemed to want to know the scoop. They have no idea how much that hurts. This is our child that we're talking about. Does it really make a difference if they know the details or not? No. But I am sure for some it would be prime conversation material for coffee time.

Did it stop there? No. People have asked a close family member and a close family friend if there was anything wrong with our child because we received our child so quickly.

I have also recently had someone surprised about how happy our child is. She stated that children in the mother's womb can feel if they're wanted or not, and because our child was adopted, it was obvious our child was not wanted. I told her that she should not assume that children put up for adoption are not wanted. People sometimes have to make courageous decisions due to a variety of circumstances.

We have had a close friend and a close relative introduce

us and then introduce our child as our adoptive child. I am speechless when this happens.

Throughout our journey with infertility and adoption we could see and feel the awesome power and guidance of our heavenly Father. The Lord has answered our prayers and has blessed us with a beautiful child. Will we adopt again? Without any hesitation, Yes.

How do we, as adoptive parents, approach these caring, yet nosey and sometimes rude people? I have written to you to try to educate those people who simply do not understand our life and our special family.

Sincerely,
A Caring Mother

Dear Caring Mother:

Your letter shows so clearly the pain which you and your husband have suffered in the past in not having children. And to think that others have added to that pain by making hasty judgments about you as a "modern working woman."

Then God blessed you with an adopted child, only to have sisters in Christ make inappropriate remarks about your baby's ethnic or racial background. And that has been followed by probing and suspicious questioning.

You ask, "How do we as adoptive parents approach these caring, yet nosey and sometimes rude people?" We get the impression that you have learned to forgive these people — you still call them "caring." Many others might have seen them as mere busybodies who don't have enough imagination to place themselves in someone else's shoes. You would like our

Peter and Marja



are
IN

answer to serve as a means of educating such people.

We think that your letter does the job of educating better than anything we can devise. You are letting us in on your feelings and reactions and in so doing you are holding up a mirror to others who fall into the trap of idolizing bloodlines and biological families.

What your questioners are doing is focusing on trivialities. They are "majoring in minors." And they are concerned with things which they need to realize are none of their business. This attitude tends to be somewhat typical in communities that are racially and ethnically ingrown. It looks as if your acquaintances have little exposure to other cultures and races and are not used to celebrating that kind of diversity.

For anyone to introduce your child as an "adopted child" is the epitome of insensitivity and impropriety. It shows a lack of respect for boundaries, which is also often one of the negative characteristics of tightly knit communities. What right do these "caring" people have to invade your private sphere? It's like barging into someone's

kitchen and opening the fridge to see what's in it. Or like introducing a the spouse of a divorced (or widowed) man as "Mrs. Smith, Mr. Smith's second wife."

You have been chosen by God to be your child's real parents, and that's what counts. And you are the means of introducing your child to God's multiracial family.

What can you say when people introduce your child as an adopted child? Try the lighthearted arrow: "Aren't we fortunate to all be adopted by God into one happy family?"

Peter and Marja have returned from their sabbatical and we welcome them back. So please write to them again at: P & M, 16 Kimbermount Drive, St. Catharines, ON L2N 5V6.

The answer this week was written in office. The next column will, we hope, be written by Peter and Marja assisted by their advisory panel.

The peculiar case of Paul Ingram

...continued from page 11

Ingram found a new lawyer and began to fight the charges. Unfortunately, under Washington State law, a guilty plea cannot be withdrawn. The courts have refused to reconsider the verdict for that reason alone. Paul Ingram's only hope for a reprieve now is a governor's pardon.

New questions

Is it really possible to "recover" memories that have been lost, or repressed? Freud initially believed so, but soon after came to realize that most of his patient's "memories" were

actually forbidden wishes or fantasies, and that "neurotic symptoms were not related directly to actual events."

The very concept of Repressed Memory Syndrome is now under fire. Some critics believe recovered memories are hopelessly unreliable. It is absolutely possible to "recover" false memories, especially under the encouragement of a therapist who believes that a client's symptoms "prove" that he or she must have suffered abuse in the past. It is clear that human memory is vulnerable to suggestion, especially when many of these same therapists employ

hypnosis as a tool of therapy. The problem with hypnosis is that the client herself tends to believe that disclosures made under hypnosis are more accurate than conscious memory.

The American Psychiatric Association has always warned against drawing conclusions about real events from hypnosis, and now issues the same warning in regard to recovered memories. Several State Supreme Courts, including Washington's — where Paul Ingram continues to serve his sentence — have ruled that such testimony by itself is now insufficient for a finding of guilt.

Leading of the Spirit?

The most perplexing aspect of the Ingram story is the way many of the participants, Ericka and Julie, Karla Franko, Bob Larson, Ingram's pastor, and Ingram himself, were convinced that it was the "leading of the Spirit" which exposed the crimes and guided the confessions.

How do you argue against the "leading of the Spirit"? The Ingram case illustrates the danger of presuming that charismatic religious experiences or direct revelations should be accepted or believed without discernment.

Many crimes are difficult to

prosecute because they typically occur in secrecy, away from potential witnesses, and child sexual abuse is one of them. Some believe that this means there should be different rules for prosecuting these cases, including an assumption of guilt instead of innocence. But it can be dangerous to compromise fundamental principles of justice because we feel more strongly about some offenses than we do about others.

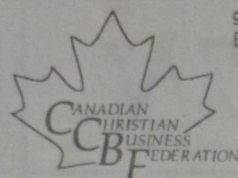
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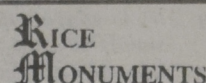
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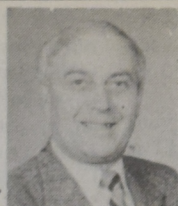
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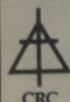
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<p>Birthdays</p> <p>VAN DONKERSGOED: Our mother MRS. AALTJE VAN DONKERSGOED (nee VERSTEEG) will celebrate her 90th birthday. We thank God for these many years and pray that He will continue to keep her in His care. Her children, grandchildren and great-grandchildren. Mom's address is: R.R. 2, Gorrie, ON N0G 1X0</p>	<p>For Rent</p> <p>CLINTON, ONTARIO ADULT LIFE LEASE RESIDENCES available 936 sq.ft. to 1235 sq.ft. Fully wheelchair accessible, sprinkler system, central air, security throughout building. Dutch and English spoken. For more info. call (519) 233-7296 or (519) 482-7862.</p> <p>COTTAGE IN HOLTEN in scenic Holten (Holland). Contact: Andy Borger (905) 623-6049</p>	<table border="1"> <thead> <tr> <th data-bbox="765 1319 1127 1391">Anniversaries</th><th data-bbox="1127 1319 1488 1391">Anniversaries</th><th data-bbox="1488 1319 1829 1391">Anniversaries</th></tr> </thead> <tbody> <tr> <td data-bbox="765 1391 1127 2338"> <p>Friesland St. Catharines 1943 1998</p> <p>HEINE and GEERTJE SIETSMa (nee DIJKSTRA) On May 27, 1998, D.V., we will celebrate the 55th wedding anniversary of our parents, grandparents and great-grandparents. It is our prayer that the Lord will continue to be near them. We thank them for their love and support. Their unwavering faith has taught us to have an unfailing love for the Lord. "Do not be anxious about anything, but in everything, by prayer and petition, with thanksgiving, present your requests to God. The peace of God, which transcends all understanding, will guard your hearts and your minds in Christ Jesus" (Phil. 4:6,7). With love from your children, grandchildren and great-grandchildren. Lucy & Jan Visscher Laura & Jim Huurman (Ryan, Marisa, Sarah), Michael & Sandra Wiersma (Katlyn, Sierra), Cheryl & Albert Wimmers (Benjamin, Madison, Robyn), Paula Wiersma Gerry & John Weenink Sandra & Darcy Mullen, Stephanie, Stephen & Charlotte Marijke & Andy Van Driel David, Tim, Scott, Rosemary Address: 1128 Vansickle Road, #108, St. Catharines, ON L2S 3W1</p> </td><td data-bbox="1127 1391 1488 2338"> <p>Garijp-Opeinde Blenheim Fr., the Neth. Ont. 1948 May 20 1998 With joy and thanksgiving to our Lord, we are happy to announce the 50th wedding anniversary of our parents, grandparents and great-grandparents</p> <p>JAAP and WIETSKA WYMENGA (nee HERDER) "The eternal God is your refuge, and underneath are the everlasting arms" (Deut. 33:27a). We love you, we are thankful for you, and we pray that God will continue to richly bless you and keep you in His care. With love: Sylvia Maynard — London, Ont. 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We thank and praise the Lord for blessing you with the love and devotion that you have given each other and us your children, grandchildren and great-grandchild.</p> <p>MARTEN and ELAINE (LEENTJE) HORNEMAN (nee WITTERHOLT) John & Rita — Chatham Tim, Lisa (Hank), Danny, Karen, Christina Pete & Truus — Chatham Marco & Julie, Steisha, Ian (Mandy), Brock Grace & Andy — Chatham Natasha, Melissa, Amanda, Paul, Kyle Albert & Wendy — Chatham Emily, Martin, Joel, David, Heather Open house will be held at Grace Chr. Ref. Church, 255 Tweedsmuir Ave. West, Chatham, Ont., on May 23 from 2-4:30 p.m. Home address: R.R. #7, Chatham, ON N7N 5J7</p> </td></tr> </tbody> </table>	Anniversaries	Anniversaries	Anniversaries	<p>Friesland St. Catharines 1943 1998</p> <p>HEINE and GEERTJE SIETSMa (nee DIJKSTRA) On May 27, 1998, D.V., we will celebrate the 55th wedding anniversary of our parents, grandparents and great-grandparents. It is our prayer that the Lord will continue to be near them. 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Classifieds

Anniversaries	Anniversaries	Obituaries	Obituaries	Miscellaneous
<p>Leimuiden Edmonton 1948 1998 With thanksgiving and joy we give praise to God for His faithfulness to our parents</p> <p>JACOB and CORRIE HORSMAN (nee RIETDIJK)</p> <p>these past 50 years. Love and congratulations from your grateful children and grandchildren. Corry — Kona, Hawaii Hilda & Wayne Royer — Edmonton John, Anthony Geri & John Oort — Ardrossan Krista & Danny, Dave, Andrea, Charlene Bea & Dirk Kalf — Edmonton Danny, Steven, Brad Joanne & Kevin Fulton — Campbell River, B.C. Jon Christopher Paul & Susan Horsman — Edmonton You are welcome to extend your congratulations to them at an open house to be held, D.V., on Monday, May 25, 1998, from 7:30-9:30 p.m., at Valleyview Point, 2011-137 Ave. Home address: #302, 2011-137 Avenue, Edmonton, AB T5A 4W2</p>	<p>50th wedding anniversary June 4</p> <p>ALBERT and JANE SMIT (SMID)</p> <p>Bill & Marguerite Hiemstra — Atwood, Ont. John & Carla Bronsema — Smithers, B.C. Tony & Irene Vander Spruit — Stirling, Ont. Ralph & Nancy Huizinga — Edmonton, Alta. Peter & Norma Molenaar — Carrying Place, Ont. Michael & Norine Williams — Cobourg, Ont. Bill & Jane VanderWel — Grafton, Ont. John & Maryann Kuipers — Carrying Place, Ont. 29 grandchildren and seven great-grandchildren. Mom and dad, thank you for your steadfastness. May God continue to build and bless your house. Great is His faithfulness. Open house on Saturday, June 6, 1998, from 2-4 p.m., at Ebenezer Chr. Ref. Church, Trenton, Ont. Address: Box 158, Carrying Place, ON K0K 1L0</p>	<p>"How lovely is your dwelling place, O Lord Almighty! My soul yearns, even faints for the courts of the Lord" (Ps.84:1-2). On Saturday, April 18, 1998, the Lord took unto Himself</p> <p>SIEBERGJE BRINK-VANDERHEIDE</p> <p>aged 83 years. Beloved wife of the late Johannes (John) Brink. Lovingly remembered by her children, grandchildren and great-grandchildren: Miner & Wilma Brink — Newcastle, Ont. John & Joyce Rozema — Bowmanville, Ont. Frank & Florence Brink — Waterville, Ont. Winnie & John Boorsma — Bowmanville, Ont. Anne & Pieter Engelsman — Belleville, Ont. Carl & Roelie Brink — Newcastle, Ont. Grace & Eugene Rienks — Edmonton, Alta. John & Mary Brink — Long Sault, Ont. 33 grandchildren and 22 great-grandchildren. Also predeceased by her daughter Dora Rozema (1993). Correspondence address: M. Brink, 688 Regional Rd. 17, Newcastle, ON L1B 1L9</p>	<p>Zoeterwoude Chatham the Neth. Ont. March 29, 1914 - April 22, 1998 Gone home to be with his Savior, JOHN VISSER</p> <p>Dear husband of Eelkje Visser (Groot). Dear father of: Peter Visser & Martha — Orillia Jack Visser & Renate — Alberta John Visser & Janice — Russell Olga Upton & Jim — Orillia Mary De Haan & Peter — Ayr Grace Nielsen & Jeff — London Dear grandpa to 29 grandchildren. Dear great-grandpa to several great-grandchildren. Predeceased by one infant grandchild. The funeral service was held on April 25, 1998, at the Grace Chr. Ref. Church, Chatham, Ont., Rev. Peter Nicolai officiating. <i>This is the day that the Lord has made, let us rejoice and be glad in it.</i> Correspondence address: Mrs. E. Visser, 40 Elm St., #312, Chatham, ON N7M 6A5</p>	<div data-bbox="1506 363 1829 508">  <p>SALEM Christian Mental Health Association</p> </div> <p>Salem is committed to Christian love, understanding, patience and hope in the care of the mentally and emotionally distressed.</p> <p>Services include:</p> <ul style="list-style-type: none"> • consultation available to churches on sensitive issues (abuse) etc. • individual, couple and family counselling • workshop presentations <div data-bbox="1506 941 1829 1061"> <p>Qualified Christian Professional Counsellors 1 Young St. S-512, Hamilton, ON L8N 1T8 Ph: (905) 528-0353</p> </div>
<p>1953 May 30 1998 With gratitude to God we are pleased to announce the 45th wedding anniversary of our parents</p> <p>TEUN and JO HUNSE (nee SOMSEN)</p> <p>With love from your family: Cora Hunse — Pikangikum, Ont. Jane & Bert Debolster — Vineland, Ont. Stephanie, Robert, Rebecca, Derrick Pat & Gord Brown — St. Catharines, Ont. Tom & Brenda Hunse — Cookstown, Ont. Joanna Come and celebrate with us at an open house, Saturday, May 30, 1998, from 3-5 p.m., in the Fellowship Hall of Trinity Orthodox Ref. Church, 99 Scott St., St. Catharines, Ont. Home address: 61 Thomas St., St. Catharines, ON L2R 6L8</p>	<p>1938 May 18 1998 Rijswijk, Z.H. Fenwick, Ont. With praise and thanksgiving to our Lord, we celebrate the 60th wedding anniversary of our parents, grandparents and great-grandparents</p> <p>JACOB and NEL VANDENBERG (nee VAN LEEUWEN)</p> <p>We thank the Lord for the years He has given them and pray that He will continue to bless them with health and His special peace. Congratulations and love from your children: Liz & Abe Vermeer — Grimsby, Ont. Bill & Anne Vandenberg — Belleville, Ont. Anne & Rick Tigchelaar — Hannon, Ont. Tina & Bill Vahmeyer — Fenwick, Ont. Nellie & Clarence Sikma — Lakefield, Ont. Peter & Linda Vandenberg — Burlington, Ont. Ron & Nancy Vandenberg — Caistor Centre, Ont. Mary Jane & Neil Van Geest — Grimsby, Ont. 31 grandchildren and 37 great-grandchildren. We invite you to an open house on Saturday, May 23, 1998, from 2-4 p.m., at the Smithville Covenant Chr. School, 6470 Regional Rd. #14, Smithville, Ont. Best wishes only please. Home address: 1764 Balfour Ave., Fenwick, ON L0S 1C0</p>	<p>Borger Centralia the Neth. Ont. "Surely goodness and mercy shall follow me all the days of my life and I will dwell in the house of the Lord forever." On April 24, 1998, the Lord took home his dear child</p> <p>GERRIET ZANDBERGEN</p> <p>in his 72nd year. Beloved husband of Anne (Iedema). Dear father and grandfather of: Frances & Albert Hummel — Exeter, Ont. Jason, Kim, Shawn, Dayna, Gregory Frieda Zandbergen — New Westminster, B.C. Shirley & Luke Bouman — Blyth, Ont. Scott, Melanie, Bradley, Lauren, Darren, Daniel, Brooke Theresa & Chris Schnare — Samia, Ont. Jennifer, Jessica, Julie Ronald & Jennifer Zandbergen — London, Ont. Riley, Gerriet, Kyle, Mandalyn Dear brother of Jans and Albert of the Netherlands. Predeceased by one sister and two brothers. The funeral was held on April 27, 1998, at the Exeter Chr. Ref. Church with Rev. Peter Tuininga officiating. Correspondence address: Mrs. A. Zandbergen, R.R. #1, Centralia, ON N0M 1K0</p>	<p>Teachers</p> <p>OTTAWA, Ont.: Ottawa Chr. School is interested in applications from a committed Christian for a part-time French position. This is to commence Sept. 1998. We have a school of 180 students from Junior Kindergarten to Grade 8. Please submit your resume to: Mrs. Henni Helleman, Principal, Ottawa Chr. School, 2191 Benjamin Ave., Ottawa, ON K2A 1P6 or fax to (613) 722-5836</p> <p>SMITHVILLE, Ont.: Smithville District Chr. High School is in need of an English teacher to fill a leave of absence from the middle of Oct. 1998 until the beginning of May 1999. We also need a teacher for a 5/6 position for history, math, or science courses. Send your letter of application to: Marc Strooboscher, Principal Smithville District Chr. High School 6488 Smithville Rd. Smithville, ON L0R 2A0 (905) 957-3255 Fax: (905) 957-3431</p>	<p>Bed & Breakfast Niagara Falls, Ont. Easy walk to the Falls. Miles of parks with cycle paths. Beautiful rooms, superb breakfast. Dutch spoken. Day trips planned. Joan and Mike Havinga (905) 358-3534. E-mail: mhavinga@freenet.npiec.on.ca</p>
<p>Personal</p> <p>ONE TO ANOTHER Christian companion magazine. Hundreds of readers Canada-wide. Single issue \$5. Write to: #12 923 2nd Ave. S. Lethbridge, AB T1J 0C7</p>			<p>Interested in placing an ad? Get in touch with us for details.</p>	<p>Teachers</p> <p>OAKVILLE, Ont.: Oakville Chr. School, an interdenominational Chr. school (JK-8) invites teaching applications for a definite opening in Grade 1. Applicants must have a minimum of 5 years teaching experience in Grade 1 or equivalent. If you would like to be part of a dynamic Christian staff, please send your letter of application and resume with references to: Search Committee c/o Oakville Chr. School 112 Third Line, Oakville, ON L6L 3Z6 Fax: (905) 825-3398</p>

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Classifieds

Miscellaneous

Miscellaneous

Events

SLP

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Stan de Jong, Manager
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Phone: (905) 682-8311 or Fax: (905) 682-8313

Uitnodiging

Uitnodiging tot het bijwonen van een Hollandse zang- en eredienst. Met medewerking van een muzikaal ensemble en mannenkoor.

Meditaties Ds. Allan Groen

Deze dienst zal worden gehouden, D.V., op
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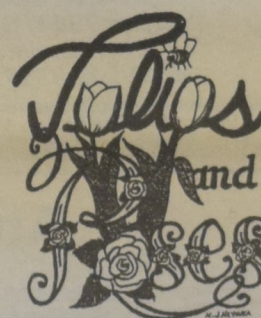
in Calvin Chr. Ref. Church,
1475 Merivale Rd., Nepean, Ont.

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Voor nadere inlichtingen kunt u contact opnemen met Kees van Dieën (613) 224-1328.

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and
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Conducted by Hlywka-Brabson

Saturday, May 23, 1998, 8:00 p.m.

Sir John A. MacDonald High School Auditorium
(corner of York and Bay), Hamilton, Ont.

Sunday, May 24, 1998, 2:00 p.m.

Centennial Secondary School Auditorium, Thorold Road, Welland, Ont.

A Rose Festival Event

General Admission — \$12.00

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Dutch Toko Stores, Hamilton: (905) 383-2981
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Environment Week



May 31 - June 6

(NC)—OTTAWA—Climate change, the topic that had world leaders debating almost around the clock last December, is the topic for Environment Week '98, scheduled from May 31 to June 6.

To reduce greenhouse gas emissions, which contribute to climate change, Canada needs the help of all of its citizens to take action. The possibilities are endless. A Vancouver orthodontist designed and built his new office and laboratory with an eye on making it as energy efficient as possible. Participants in the Greenest City project in Toronto are planting trees and organizing walking buses for getting children to school. The Lung Association offers car testing events in various cities across the country.

Individuals and groups can reduce greenhouse gas emissions by:

- driving less and walking/cycling or busing more;
- using cars more efficiently;
- draft-proofing houses and turning down the thermostat or air conditioner; and
- planting trees.

There's a job for everyone and a pay-off forever.

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This is the time to subscribe to North America's only Reformed weekly newspaper. Become a subscriber yourself, or make someone else a subscriber, and we will reward you by sending you a copy of the late Rev. Henry Van Andel's **Building on the Rock — Meditations on the Sermon on the Mount**. Add this insightful little book to your library, or make someone else happy with it!

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The American Rhododendron Society
is holding its

53rd annual convention in Niagara Falls, Ont.,

from May 27-31

Theme: "Growing Rhododendrons On-The-Edge"

This first-ever convention in Eastern Canada features
18 speakers, a flower show, plant sales and
tours of the Niagara Escarpment and
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For information contact:

Nicholas Yarmoshuk at (905) 684-4703

Calendar of Events

Please submit only brief items. Placement is subject to space availability. Lengthy, multiple-event announcements will be rejected. We reserve the right to edit the material and to charge a nominal, per issue fee per item inserted.

- May 20** Organ recital by Jonathan Oldengarm, noon, Yorkminster Park Baptist Church, **Toronto**, Ont. Info.: (519) 338-3214.
- May 22 - 24** "Caring for God's Creation," a conference on faith and the environmental professional, featuring Dr. Calvin DeWitt and Dr. Fred Van Dyke. At The King's University College, **Edmonton**, Alta. Info.: (403) 465-8304, fax (403) 465-3534. E-mail: jmathis@kingsu.ab.ca (#)
- May 23-24** "Tulips & Roses," a concert by the "Amati" Mandolin Orchestra (The Hague, The Netherlands), Hamilton's "The Ambassadors Male Choir," and the Welland Mandolin Orchestra. **May 23:** 8 p.m., Sir John A. MacDonald High School (York & Bay), **Hamilton**, Ont.; **May 24:** 2 p.m., Centennial Secondary School, Thorold Rd., **Welland**, Ont. Info.: (905) 389-2104. (#)
- May 24** Dutch worship service led by Rev. Allan C. Groen, 3 p.m., Calvin CRC, 1475 Merivale Rd., **Nepean**, Ont. Also featuring several musicians and a male chorus. Info.: (613) 224-1328. (#)
- May 27** "Hollandse Dag," 10 a.m., CRC, **York**, Ont. Meditation by Rev. P. Van Egmond. (#)
- May 27** Harpsichord and Baroque Oboe recital by Jonathan Oldengarm and Naomi Struik, noon, St. Andrews Presb. Church, **Kitchener**, Ont. Info.: (519) 338-3214.
- May 28** 40th Anniversary of the Bethel Chr. Ref. Church, **Dunnville**, Ont. Former members are welcome to attend the special thanksgiving worship service on **May 31**. Info.: (905) 774-7285. (#)
- May 29-31** Singles Conference at Redeemer College, **Ancaster**, Ont. Theme: "Hope Set High." For info. and brochure call (905) 387-1628. (#)
- May 31** Dutch worship service led by Rev. Harry A. Vander Windt, 3 p.m., CRC, **Ancaster**, Ont.
- June 6** Organ/harpsichord concert by Jonathan Oldengarm, 7:30 p.m., Benton Baptist Church, **Kitchener**, Ont. Info.: (519) 338-3214.
- June 6** Fortieth anniversary celebration of the Calvary CRC, **Ottawa**, Ont. Special service on Sunday at 10 a.m. Info.: (613) 821-1911. (#)
- June 8-11** Eighth Annual 4-Day Evening Walk (Hikers' Festival), at the Royal Botanical Gardens, **Burlington**, Ont. Registration at RBG Centre each day at 4:30 p.m. For info. call Bill Haartman at (905) 383-6319.
- June 10** "Hollandse Dag," 10 a.m., Community Centre, **Moorefield**, Ont. Info.: (519) 638-2053. (#)
- June 10** "Hollandse Dag," 10 a.m., First CRC, **Kingston**, Ont. Speaker: Rev. Allan Groen. Info.: (613) 384-2493.
- June 11** Noon-hour organ recital by Jonathan Oldengarm, St. Paul's Anglican (Bloor & Jarvis), **Toronto**, Ont. Info.: (519) 338-3214.
- June 20** Timothy Chr. School (Etobicoke) celebrates its 40th anniversary! Open house at 4 p.m. at 28 Elmhurst Dr., **Etobicoke**, Ont. Social time (4 p.m.) and celebration dinner (6.15 p.m.) at Toronto District Christian High, 377 Woodbridge Ave., **Woodbridge**, Ont. Advance ticket sales only! Info.: (416) 741-5770. (#)
- June 24** Organ recital by Jonathan Oldengarm, 12:15 p.m., St. Paul's Cathedral, 472 Richmond St., **London**, Ont. Info.: (519) 338-3214.

Summer Job Market

Attention: All Students

We know that many of you are thinking about summer jobs at this time. As in previous years *Christian Courier* will carry the **Summer Job Market** section in the Classifieds. We urge you to check this section until **May 22**.

Send us your announcement now and include name, age, address, phone number, experience and the type of work you are seeking. Be as brief as possible! Please note:

- 1) We will run your ad in up to four (4) issues of *Christian Courier*.
- 2) Please cancel the ad as soon as you have found employment so that you don't use up valuable space needlessly.
- 3) Due to tough economic times, we are compelled to begin charging a small fee for the space used. We suggest you send us a cheque for \$5 x the number of weeks you wish us to run the ad (maximum \$20, GST incl.).

Good job hunting!
Stan de Jong
Manager

Attention: Employers

This summer why not hire a student to help ease your workload and get some extra things done? This spring, students will advertise their skills in our Summer Job Market section of the Classifieds. Please consider hiring one of them. Some students may be hired when you call them. Please be patient. Sometimes they are hired before we can cancel their ad.

It was nice of Beth to let him win

Art White

Scott Kishbaugh's IQ is twice that of his older sister, Beth. She never finished regular grade school; he was just 23 when he completed the requirements for his Masters in environmental engineering from Cornell University. Scott is gifted. Beth is retarded.

On a rainy Thanksgiving Day when they were children, Scott and Beth were playing "Spite and Malice" with other family members, including their Aunt Polly, an avid card-player.

It had not been a good day for young Scott, the sensitive last-born child, whose older sisters and brother had won their own (and his) share of every game that afternoon. More than once he threw his hands up or banged the table when another player won. More than once his green eyes glistened with dashed hopes and heartfelt defeat.

Spite and Malice is a variety of solitaire (two players, two decks), the object of which is to use all 26 cards from your "playoff pack" while preventing the other player from doing the same. Some players take as much delight in blocking their "opponents" as they do in winning, which is where the game gets its name.

Aunt Polly was kibitzing during their game. She noticed that Beth missed playing a card from her hand which could have blocked Scott. Beth picked up and said, "Your turn, Scott." A few minutes later, Polly watched Beth overlook another card which would have allowed her to play from her own pack. "Your turn, Scott."

Polly was amazed. Beth certainly had limitations elsewhere in life, but in this card game she was a whiz! She knew the rules and delighted in the game for its own sake. It wasn't like Beth to "mis-play" like this.

"Your turn, Scott." She did it again! Polly was puzzled and fascinated.

Eventually, Scott won. It perked up his spirits, brought a big smile and allowed him to enjoy the rest of that Day of Thanksgiving.

Later, Polly had a chance to talk to her niece alone. "You let Scott win, didn't you Beth?"

"Y-yes."

"Why did you let him win like that?"

"He was s-s-sad cause he was 1-1-losing, Aunt Polly. S-scott likes to win...."

"It was nice of you to let him win, Beth."

"Yes."

"I wish you'd let me win once in a while," said Polly with a mock pout on her face.

"S-s-sometimes I do...."

Fifteen years later Scott Kishbaugh wrote these words of appreciation about Beth on the dedication page of his Master's thesis:

".... I would also like to dedicate my thesis to my big sister Beth, who has taught me the most valuable lesson I could ever learn. Fame and fortune are great, but the best thing about life is life itself. It exists for its own sake and is good. The joy and privilege of love and life itself trivializes other values. I pray that I'll always follow her valuable lesson: she lives it every day."

Milk: Facts and Fiction

Fiction:

I can replace cow's milk with soya milk and get the same nutritional value.

Fact:

False! Soya milk is valued as a food because it contains no cholesterol and is an excellent source of vegetal protein. However, soya milk contains very little calcium. One cup (250 mL) of soya milk contains 10 mg of calcium while one cup of cow's milk contains 320 mg. In fact, there is now milk available which is fortified with calcium like Calcium Ultra'milk by Natrel. One cup of Calcium Ultra'milk contains up to 430 mg of calcium.

Information supplied as a public service by Natrel, manufacturer and distributor of Calcium Ultra'milk in Quebec.

News

Augustine College completes successful first year



Graduating students at Augustine College's first commencement.

Alan Doerksen

OTTAWA — The first full year of courses at Augustine College in Ottawa have left a deep impression on the 17 students who were the first to graduate in April. And Dr. David Jeffrey, one of the college founders and an English professor retired from the University of Ottawa, is deeply satisfied with how the first year went. (See previous story CC, Aug. 29, 1997.)

"We had a terrific year — really enjoyable," says Jeffrey. Although the college had a small number of students, Jeffrey sees this as an advantage because of the low student-to-faculty ratio. Jeffrey and other faculty members (there are 10, not counting associate faculty) have "pretty well all had the students in our homes," he says.

Each week, students and faculty also got together for a dinner at a local French Catholic church, St-Famille. "One of the highlights of the week for us

was the Tuesday evening dinners," says Jeffrey.

The college started offering its one-year program of courses last September. The program is aimed at high school graduates. Taking its name from St. Augustine, the college gives its students a foundational understanding of the Bible, church history, art and science, and includes classical studies such as a full-year Latin course. The college has "a very strong, rigorous Christian foundation," asserts Jeffrey.

The college's mission statement spells this out further: "At Augustine College our aim is to furnish each student with the keys to the great heritage of Christian wisdom which the secular society neglects."

Jeffrey has been teaching a course called *Art and Theology in the Christian West*, which explains the theological and church-historical context of Christian art. Another course, taught by Frank Johnson, deals

with the *History of Ideas in Mathematics*. Asked about the connection between Christianity and math, Jeffrey gives the example of Sir Isaac Newton, the Christian mathematician and scientist. "His skills as a mathematician were brought to bear on his exegesis of scripture," says Jeffrey.

"We're kind of a shoe-string operation," admits Jeffrey. Currently, the college holds classes in Ottawa's (Anglican) Church of the Ascension. The faculty are all employed elsewhere, except for Jeffrey, who took early retirement last year from the University of Ottawa where he taught English literature. Many volunteers help out at the college, he adds. The college gets some funding from private donations and raises other money from tuition fees.

Although the college hasn't done much advertising, word is getting out about its one-year program. Already, several colleges and universities have agreed to accept and give full credit to Augustine's graduates, reports Jeffrey. These include Redeemer College in Ancaster, Ont., Trinity Western University in Langley, B.C., and St. Francis Xavier University in Antigonish, Nova Scotia. Jeffrey expects other institutions to make similar formal agreements soon with his college.

The first graduates from Augustine come from a variety of denominations, including Christian Reformed, Reformed Church in America, Baptist, Methodist, Anglican and Catholic, says Jeffrey. All of them were "fresh out of high school."

At this point, the college does not plan to expand its one-year program to a longer one, but some people have suggested



Two Augustine students, James Smith and Andre Nimigan, canoe to classes on the Rideau Canal.

this, notes Jeffrey.

The enthusiasm of the first students at Augustine is reflected in the valedictory speech given by new graduate Matthew Mann on April 19. Speaking to his fellow graduates, Mann said, "We have gained an apprenticeship to wisdom, founded in truth, goodness and beauty, rooted in the Scriptures."

"Our own beliefs have passed through the fire, some to earn the demise they deserved, while others have emerged intact and greatly strengthened. And so, the job of our teachers is now over. Our responsibility is not to be like one who looks at his face in a mirror, then goes away and immediately forgets what he looks like, but to live our lives according to the standard we now better understand, to search for truth and to strive to be culture-changers. This is our call and our duty."

Provincial bill to amend Redeemer College charter

Mark Van Beveren

ANCASTER, Ont. — Redeemer College president Justin Cooper announced last week that Bill Pr 17, The Redeemer College Charter Amendment Bill, has been introduced in the Ontario Legislature. The Bill will amend Redeemer's charter to allow it to issue BA and BSc degrees in addition to the degrees it currently offers.

The private bill, sponsored by Wentworth North MPP Toni Skarica, will now go through the legislative process of committee hearings and second and third readings.

Introduction of the bill is the culmination of months of consultation and dialogue with government officials, politicians and various parts of academia. The Council of Ontario Universities has advised it will not object to the bill and the Ministry of Education & Training has also indicated it will have no objection.

Cooper points to the bill as a significant step for Redeemer and its students. It removes the anomaly of the college offering under a different name (Bachelor of Christian Studies) what are essentially BA and BSc

degree programs.

While past graduates with the BCS were able to pursue employment successfully and receive acceptance at over 65 graduate schools, the degree frequently was mistaken for one in theology. "We make no apology for the distinctive Christian perspective of our academic program," says Cooper, "but we feel it is only fair to our students that the normal designation be applied to their degrees. This will also help us in attracting new students."

The resolution of the degree issue has long been a matter of

prayer for the entire Redeemer community, says Cooper. "We come away from this with a great sense of gratitude for the way the Lord has opened doors. We don't look at this as something we have accomplished in our own strength."

Redeemer received its original charter in 1980 to operate as a non-profit, private, university-level, Christian liberal arts and science college. The college was authorized to grant unique Bachelor of Christian Studies (BCS) and Bachelor of Christian Education degrees, something the current bill would expand.

News Digest

It's all in the name

LONDON, Eng. — Why did Mr. Lust become a sex therapist? *New Scientist* magazine has come up with a theory explaining why people gravitate toward jobs which reflect their names. John Barnacle's decision to become a marine timber expert and Daniel Snowman's authorship of a book about the North Pole are both the results of "nominative determinism."

Recently, the magazine asked for readers to send in examples of people with jobs that matched their names. They included Dr. Grunt, the animal behaviorist, Miss Beat, the music teacher, and Dave Storm, who works for the U.S. National Weather Service.

Saying it with flowers

WHITBY, Ont. — Just as the young burglar was about to enter Lori Montgomery's house, a florist's van pulled into the driveway. But instead of being spooked and running away, the teenager accepted the bouquet of flowers and told the delivery man, "She's going to love them."

"He went on about how gorgeous the arrangement was and told the delivery guy he was my teenaged son," said Montgomery. "He didn't miss a beat."

Later, the youth wriggled through a window and stole \$4,000 worth of goods. But he left the bouquet behind, in the middle of the dining room table, says the *Toronto Star*.

Cleaning up Everest

SAN FRANCISCO — A team of North American climbers left San Francisco recently to tidy up Mount Everest. The 15-member Environmental Everest Expedition plans to remove some of the hundreds of oxygen canisters and other trash that climbers have left behind on the world's tallest mountain, reports *Reuters*.

"We're going to take it down off the mountain and then transport it by yak to the nearest roadhead," said team doctor Mark Cole.

One thing the team will leave behind is the bodies of about 150 climbers who have died on the peak. "Carrying a full-grown man out is very difficult," commented one team member. Especially when frozen.